

Mount Sion.

Or, A Draught of That

CHURCH

WHICH

Shall never be destroyed.

Together

With a Map of That

WORLD

5

WHICH

Shall be broken to pieces and consumed.

By William Dyer; Author of *Christ's P-
mous Titles*; *Believers Golden Chain*.

*Out of the eater came forth meat, and out of the strong
came forth sweetness, Judges 14. 14.*

*The wise mans eyes are in his head, but the fool walketh
in darkness, Eccles. 2. 14.*

Licensed and Entred.

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THE GREAT BRITISH

OFFICE OF THE

CHURCH

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THE
EPISTLE
TO THE
READER.

Kind Reader,

THough there is nothing more common with men, than to desire happiness, as Balaam did; Let me die the death of the righteous, and let my last end be like his, *Numb. 23. 10.* Yet there is nothing that men mind less, and endeavour less after, and labour less for, than true happiness.

When our Saviour was on the earth, some then asked him these two questions;

The first is in *Luke 13. 23.* Then said one unto him, Lord, Are there few that be saved? This was the first question. Now mark well the answer: And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, but shall not be able.

The second is in *Luke 18. 18.* And a certain Ruler asked him, saying, Good Ma-

ster, What shall I do to inherit eternal life? *Now to this question, our Lord Jesus gave this answer*; And Jesus said unto him, Why callest thou me good? none is good save one, that is God. Thou knowest the Commandments, Do not commit adultery. Do not kill. Do not steal. Do not bear false witness. Honour thy Father and thy Mother. And he said, All these have I kept from my youth up. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: Sell all that thou hast, and distribute to the poor, and thou shalt have treasure in Heaven, and come, follow me. And when he heard this, he was very sorrowful, for he was very rich.

These Answers proceeded out of the mouth of Wisdom: He that spake as never man spake, said to the first, Strive to enter in at the strait gate. And to the second he said, Keep the Commandments of God: do not break them, but duly observe them. And what he said unto one, he saith unto all, Mark 13. 37. For many, I say unto you, will seek to enter in, but shall not be able. This word should strike terror into the hearts of men, and awaken their sleepy Consciences.

First; They that seek when it is too late: None shall be able to enter in at the strait gate, and

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and narrow way which leadeth unto life without striving; and this striving must be before the Master of the house be risen up. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence you are: then shall ye begin to say, We have eaten, and drank in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. The reason of this is here very plain; they were workers of iniquity, and these workers of iniquity did not seek to enter in till it was too late. When men live without God in the world; without the fear and knowledge of God, and have no sense of his love and mercy to them: When men wallow in the filth and mire of sin, being abominable and disobedient, and make light of Christ Jesus, and of all the means of grace, till sickness overtakes them, and the terrors of death takes hold on them. And when they find that all hopes of life and recovery is taken from them, that they must die; then they will seek, and cry unto the Lord, and desire others to pray for them. But what hath the Lord spoken concerning this sort of seekers, these late

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seekers? see Prov. 1. 24. Because I have called, and ye refused, I have stretched out my hand, and no man regarded it; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity, I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you; then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me. *Seeking without striving will not do, and this striving must be with the whole heart, before that midnight cry comes.* And at midnight there was a cry made, Behold the Bridegroom cometh, go ye out to meet him, *Mat. 25. 6.*

O Reader! Seek the Lord while he may be found, call ye upon him while he is near. He now waits that he may be gracious, and stands at the door of thy heart, and knocks for entrance, Rev. 3. 20. O hear his voice, and let him into thy soul, that it may become an habitation of God through the Spirit, Eph. 3. 22.

Secondly; They that seek in a wrong way. Esaias also crieth concerning Israel, Though the number of the Children of Israel be as the sand of the Sea, a remnant shall

shall be saved, Rom. 9 27. See the reason of
this in chap. 11. 7. What then ! Israel hath
not obtained that which he seeketh for,
but the election hath obtained it, and the
rest were blinded. When men walk not in
the way of truth and righteousness, but in a
wrong way, that will lead them into the boggs
of error and falshood, and strong delusions,
to believe lies, till they be swallowed up.
Thus saith the Lord, Stand ye in the ways
and see, and ask for the old paths; Where
is the good way ? and walk therein, and
ye shall find rest for your souls : but they
said, We will not walk therein, Jer. 6. 16.
When men shall leave the Faith of the Gospel,
and believe as others would have them believe;
when men shall give up their Consciences to
the government and conduct of others; when
men shall leave the Scriptures of truth, and
follow the Inventions of men; when men shall
leave the pure Worship of God, and worship
they know not what; when men shall leave the
good way, and walk in crooked ways, and in
by-paths that turn them aside, and lead them
into everlasting destruction; no wonder then,
that this sort of Seekers shall not be able to
enter in at the strait gate, and narrow way
which leadeth unto life.

Some men will not allow themselves so much
time as to examine matters carefully; to

on God, and his works and providences, his truth and ways, or to think of another state, or the way that leads to it. He that came and preached peace to us, hath opened a new and a living way for us, for so an entrance shall be ministred unto you abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ, 2 Pet. 1. 11. Keep therefore in the way of truth, Reader, and truth will keep thee in the hour of temptation, and in the day of tryal. Let no man take the Crown of truth from thee.

Thirdly; They that seek in hypocrisie. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouths they shew much love, but their heart goeth after their covetousness, Ezek. 33. 31. Here were a people that might have past very well for Saints; if God had known no more of them than man; for they came together, and sat before thee as my people, for they heard thy words, and shewed much love with their mouths; and yet for all this, they were a company of hypocrites; for their hearts were not sincere, nor upright with God, but their hearts went after their covetousness.

The five foolish Virgins were also Seekers and great Professors; but they wanted that
one

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one thing which is needful; that good part is true and saving grace, which no hypocrite hath; and because they wanted this, they were all shut out, and were not able to enter in. Then came also these Virgins, saying, Lord, Lord, open to us; but he answered and said, Verily, I say unto you, I know you not, *Mat. 25. 11, 12.* And what shall a man say of the Professors in this our day? they do indeed pass for Saints with men, but will God accept of them, and own them for his Sons and Daughters hereafter? Do they look like a people redeemed from the earth, and from amongst men; being the first fruits unto God, and to the Lamb, *Rev. 14. 3, 4.* Having their Fathers name written in their foreheads? Do they look like a people that walk with God, and have sweet communion with him, and have fellowship with the Father, and with his Son Christ Jesus? *I John 1. 3.* and are past from death to life? Do they look like a people that have set their affections on things that are above, and have laid up for themselves treasures in Heaven; and do labour for that bread which perisheth not, that they may be rich towards God, in faith, in hope, in experience, in knowledge, and in assurance, and in all grace? Do they adorn the Gospel, and their Profession, by their good examples, and

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heavenly conversations? Is there to be found in them an excellent spirit, a spirit of meekness, and patience, a spirit of faith and prayer, a spirit of love and charity, a spirit of wisdom and understanding, a spirit of holiness and purity? And are they filled with the fruits of the spirit, which is, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law, Gal. 5. 22, 23. Are these the Marks and Characters of the Professors now-a-day? No, no, it is not thus with them; their sins testify against them; multitudes of them are Christians without a Cross, and Saints without Sanctification; they are Virgins without Oyl in their Lamps; they are guests at the Table of the Lord without wedding garments; they are Church-members without fellowship with the Father and his Son Christ Jesus; they are Professors of godliness, but without the power; they have separated from things, but not from sin. Ah! the World saith this of Professors; they are as proud and as vain as others; they are as covetous and as earthly-minded as others; they are as hard-hearted and as unmerciful to one another as others; they are as false and as deceitful as others; they are as loose and as lukewarm as others; let it be then considered whether the World hath not just cause to re-
proach

proach Professors; and if the World condemn them, and their own hearts too, will not God condemn them, after they have lain under the Rack of their own Consciences here, and to all those miseries hereafter, which will be the portion of hypocrites. For many, I say unto you, will seek to enter in, but shall not be able. O Reader! strive thou to enter in at the strait gate, and into the narrow way which leadeth unto life.

If thou seekest her as for silver, and searchest for her as for hid treasures: then shalt thou understand the fear of the Lord, and find the knowledge of God, Prov. 2. 4, 5. Men will dig deep for bidden treasures; men will go far to seek for silver; they will break their peace, and their rest too, to gain riches; they will labour day and night, to lay up goods for a few years; if they can treasure up wealth, they will do it, though they treasure up wrath with it; if they can make themselves great in this World, they will do it, though they make themselves miserable for it in the next World for ever; if they can climb up high, they will, though they fall into the bottomless Pit; if they can gain the World, they will, though they lose their own souls: As they strive to be great, do thou strive to be good; and as they strive to be rich in worldly wealth, do thou strive to be rich toward

God

God in all heavenly graces; and if thou hast taken many steps towards hell and damnation, let me now prevail with thee to take a few steps towards heaven.

The first is Consideration: Consider well what thou hast been doing, and whither thou art going; whose thou art, and to whom thou dost belong, and what will become of thee to all eternity. O Reader! no Cross, no Crown: no grace, no glory: no holiness, no happiness: no regeneration, no salvation: and without holiness no man shall see the Lord, Heb. 12. 14.

The second step is Examination: Examine thyself; turn into thyself, that thou maist thoroughly understand thy own state; and when thou hast examined matters carefully, if thou findest thy state to be bad, then flie unto the Lord God by prayer and supplication, by faith and repentance, and thou wilt find that the arms of his mercy are open to receive thee. The Lord invites thee to come to him in the softest and most melting language that can be imagined. Come now and let us reason together, saith the Lord; though your sins be as Scarlet, they shall be as white as Snow; though they be red like Crimson, they shall be as Wooll, Isa. 1. 18. And if thou findest thy state to be good, that thou art a new creature, and born again, and hast tasted how good the Lord is, that he hath given thee

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thee a new heart, and a new understanding, and a new will, and a new nature, and that this hath changed thy life: Now I say, upon examination of thy self, if thou findest that Christ Jesus is in thee, then thou hast cause to rejoyce; and if Christ Jesus be in thee, then these four things will be in thee.

1. Light. 3. Holiness.

2. Life. 4. The Spirit of Truth.

Examine your selves, whether ye be in the faith: prove your own selves; know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? 2 Cor. 13. 5.

The third step; Read much, and often the Scriptures of truth: if thou art willing, they will direct thee; if weak, they will strengthen thee; if troubled, they will comfort thee; if tempted, they will assist thee; if assaulted, they will defend thee; if distressed, they will relieve thee; if wavering, they will confirm thee. The Law of the Lord is perfect, converting the soul. The Testimony of the Lord is sure, making wise the simple. The Statutes of the Lord are right, rejoycing the heart. The Commandment of the Lord is pure, enlightning the eyes. Moreover, by them is thy servant warned, and in keeping of them there is great reward, Psal. 119. 7, 8, 11. And that from a child thou hast known

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known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus, 2 Tim. 3.15. And this voice which came from Heaven, we heard, when we were with him in the holy Mount. We have also a more sure word of prophesie, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts, 2 Pet.

I. 18, 19. Consider well these six things.

1. The Authority of the Scriptures.
2. The Power of the Scriptures.
3. The Excellency of the Scriptures.
4. The Truth of the Scriptures.
5. The Comfort of the Scriptures.
6. The Benefit of the Scriptures. O dwell much upon this.

The fourth step; Keep thy self from lewd, and wicked people: bad company is infectious; it bath poysoned, and destroyed many: it maketh men bold to commit the greatest wickedness. The sad effects of this is too often seen and heard at the place of execution of Malefactors, who do there lament their miserable ends, and desire that all others may take warning by them, and not to keep lewd and wicked company, as they had done, which had led them into all wickedness, and had brought them to that shameful end; which shews

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it self in the sad looks they then put on, and the sorrowful words they then speak, and doleful crys they then make. O! refrain from lewd men and women, and from every evil way. The keeping of bad company hath brought many men to shame, and poverty, to disgrace, and to everlasting misery. O! stie from this as from a Lion; as from people that have plague-sores upon them; as from poison that is set before thee in a dish. And with many other words did he testifie and exhort, saying, Keep your selves from this unto-ward generation, *Acts 2. 40.* Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty, *2 Cor. 6. 17, 18.* And have no fellowship with the unfruitful works of darkness, but rather reprove them, *Ephes. 5. 11.* Let them be thy companions that fear the Lord, and keep his Commandments, and walk in the way of truth and righteousness. For the path of the just shines as the perfect day, and he that walketh with the wise shall be wise.

The fifth step; Hear and hearken carefully to the voice of God that speaketh to thee, and in thee. This voice is from Heaven, and it speaketh peace and good will to men on Earth.

Every

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Every man hath in him a Teacher, and this Teacher is from God. The spirit of man is the Candle of the Lord, searching all the inward parts of the belly, Prov. 20. 27. Say not in thine heart, Who shall ascend into Heaven (that is, to bring Christ down from above?) or who shall descend into the deep; (that is, to bring up Christ again from the dead?) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach, Rom. 10. 6, 7, 8. Which shew the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another, Rom. 2. 15. God hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly, with thy God, Micah 6. 8. And if a man continueth in well-doing, he hath peace, and joy in the Holy Ghost; but if he do that which is evil, then his Conscience accuseth him, and reproacheth him. And if he continue in it, then Conscience condemns him, and lays him under condemnation, and will be a witness against him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn

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us not, then have we confidence towards God, 1 John 3. 20, 21. If men cannot stand under the guilt of their Consciences here in this life, there is little hopes, that such men will be able to stand before God in the next life, upon which the happiness, or miseries of another state do depend.

The sixth step; Employ thy thoughts, strength and time, to make thy Calling and Election sure. Wherefore the rather, brethren, give diligence to make your Calling and Election sure: For if ye do these things, ye shall never fall, 2 Pet. 1. 10 Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord, 1 Cor. 15. 58. Heaven is won or lost on Earth. There are treasures of grace in Christ Jesus, and this grace hath appeared to all men, and this grace is sufficient, it is the grace of God, O strive to gain this grace, that it may give thee a title to the heavenly glory. This grace is so excellent, that it teacheth men, that denying all ungodliness and worldly lusts, they should live soberly, righteously, and godly in this present world, Tit. 2. 11, 12. Now if thou wilt but take these steps towards Heaven, then thou wilt be blessed in life, and happy at death, and glorious after death. The principal

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principal design of this small Treatise, is to comfort the people of God, the subject whereof is exceeding weighty, and of great use to all that desire to know the truth, as it is in Jesus.

None can say of this, as the man said of the Axe-head that fell into water, And he cryed, and said, alas Master, for it was borrowed, 2 Kings 6. 5. I have not entered into other mens labours; neither have I built upon their foundations, but upon the Prophets, and the Apostles, Christ Jesus himself being the chief Corner-stone, Eph 2. 20. If any shall say of this, when they have read it, that this man, or that man, could have done it much better, I wish then they had done it. Every one cannot be excellent, who yet may be useful. However it is not yet the twelfth hour, there is yet time, and room in the Lords Vineyard for others to come in, and labour also. So far have I been led into these things; I will detain thee no longer, but intreat thee to accept this my labour. Read it consideringly, and carefully, regard not so much the dress and stile, as the weight and savour of what thou readest. Remember thou art at the door of Eternity, and it will not be long before thou must shoot the gulf of Eternity, thy soul lies at stake: O work therefore while it is called so day, the night cometh wherein no man can work, John 1. 4. That thy heart may be won to God, and kept with God. Now, or never! Now, for ever. O Reader, I have prayed, and shall pray for thee, that the God of all Grace may open unto thee his Breasts and Arms of Mercy, and the Treasures of his Grace, and that he may open thy heart to him, as he did the heart of Lydia, Acts 16. 14. and open thy understanding, that thou mayest understand the Scriptures, Luke 24. 45. And fill thee with the knowledge of his Will, and with the graces of his Spirit, and with all the blessings of the Gospel. That thou mayest be made mee to be partaker of the Inheritance of the Saints in Light, Col. 1. 12. is the hearty desire of thy faithful assured Friend,

William Dyer

Mount Sion,
Or, A Draught of the
CHURCH.

Daniel 2. 44. *And in the days of these Kings shall the God of Heaven set up a Kingdom, which shall never be destroyed: And the Kingdom shall not be left to another people, but it shall break in pieces, and consume all these Kingdoms, and it shall stand for ever.*

GOD leaves not himself without witness, nor his Church without the knowledge of good, and great things to come; great things, because they are good; and good things, because they are glorious things to come. *Glorious things are spoken of thee, O City of God! Psalm 87. 3. God spake*

spake to Abraham on this wise, For because thou hast done this thing, and hast not withheld thy Son, thine only Son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the Stars of the Heaven, and as the Sand which is upon the Sea shore; and thy seed shall possess the gate of his enemies, Gen. 22. 16, 17. When Zacharias was filled with the Holy Ghost, and prophesied, he then spake of this Oath, and of the glorious things contained in it. As he spake by the mouth of his holy Prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us, to perform the mercy promised to our Fathers, and to remember his holy Covenant; The Oath which he swore to our Father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life, Luk. 1. 70. to 75. Three things were here spoken of by Zacharias when he opened this Oath.

First, Of the deliverance of the people of God out of the hands of their Enemies; when their Enemies think to hold them fastest, then God takes them out of their hands.

Secondly, Of the serving of God without

out fear: To serve God without fear, that will be your joy, but *to serve God in holiness, and righteousness that will be your glory.*

Thirdly, Of the time here spoken of, that will be all the days of their lives: First *being delivered out of the hands of their Enemies*, then comes the *serving of God without fear, in holiness and righteousness all the days of their lives.*

The *Jews* and their Rulers heard the words of the Prophets, that were read to them every Sabbath day, yet they knew not the voice of the Prophets, *Acts 13, 27.* They were under an excellent Ministry, *Moses* and the Prophets, but they did not understand them. So there be many now, that do read these words, and say these words devoutly of *Zacharias*, but they know not the voice of God in them. All the calamities and miseries, that the people of God have past through in this World, were but as so many fore-runners of this great deliverance. O let no improbabilities hinder the exercising of your Faith in God; God will perform the mercies promised, and fulfil the Oath which he hath sworn to *Abraham*: His Seed shall possess the gates of their Enemies.

Moses said to the Fathers; *A Prophet shall*

shall the Lord your God raise up unto you of your Brethren, like unto me, him shall you hear in all things, whatsoever he shall say unto you, *Acts 3. 22. Deut. 18. 15.* This Prophet was our Lord Jesus: In the fulness of time he came into the World, and in the acceptable time he wrought the works of him that sent him while he was in the World.

To the Gentiles he was revealed by a Star, *Mat. 2. 2.* To the Jews he was revealed by an Angel, *Luke 2. 10.* To the Saints of God he was revealed by the Holy Spirit, *Luke 2. 26.* O what a blessed time will that be! when the blessed Jesus shall be heard in all things; then every knee shall bow to his Authority, and every tongue will confess to the glory of God the Father, and to the joy of all his Saints, that Jesus is both Lord and King. *I have set thee to be a light to the Gentiles, that thou shouldest be for salvation unto the ends of the Earth, Acts 13. 47.*

David being a Prophet spake in Spirit, *The Lord said unto my Lord, Sit thou at my right hand, until I make thine Enemies thy Footstool, Psal. 110. 1.* Men that are Enemies to goodness for goodness sake, Enemies to holiness for holiness sake, and Enemies to truth for truth's sake, are of all

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even the worst of men, and though there be nothing more cursed than this, yet there is nothing more common than this.

They are Enemies to God in their minds, *Rom. 8. 7.* They are Enemies of the Cross of Christ, *Phil. 3. 18.* They are Enemies to the Saints of God by cruel and wicked works, *2 Thes. 2. 14, 15.*

Now, wheresoever God opens a door of Gospel-light, grace, and liberty, there the Devil stirs up many adversaries and enemies, and fills them with wrath and rage against the Gospel, and the Professors of it. This he did in the Apostles days: *For a great door and effectual is opened unto me, and there are many adversaries, 1 Cor. 16. 9.* And thus he hath done in these days; but alas! How can such men be friends to others, that are such enemies to themselves? How can they be kind to others, that are so cruel to their own souls, that treasure up wrath against the day of wrath? *But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God, Rom. 2. 5.* Their sins bring down God's wrath upon them here, that makes them as miserable as they have made themselves sinful, *Eph. 5. 6.* O! pity such, that
pity

pity themselves no more, that God may pity them: but all enemies must come down; God the Father hath declared this; *Sit thou at my right hand, until I make thine enemies thy footstool*, Psal. 110. 1.

Christ Jesus the Son of God expects this: *From henceforth expecting till his enemies be made his footstool*, Heb. 10. 18.

All the Saints of God live in the faith of this; that all enemies will be made Christ Jesus's footstool; let one then speak for all the rest; the Apostle Paul; *For he must reign till he hath put all enemies under his feet*, 1 Cor. 15. 25.

The Prophet *Isaiah* hath spoken of good and great things to come; And it shall come to pass in the last days, that the Mountain of the Lord's house shall be established in the top of the Mountains, and shall be exalted above the Hills, and all Nations shall flow into it, Isa. 2. 2. See here five things

1. The true Church is the House of God, 1 Tim. 3. 15. Heb. 3. 6.

2. This House is a Mountain, Jer. 31. 23. Isa. 2. 3.

3. This Mountain of the Lord's House shall be established in the top of the Mountains, and exalted above the Hills, Micah 4. 1.

4. All

4. All Nations shall flow unto it. They shall ask the way to Zion with their faces thitherward, saying, Come, let us joyn our selves to the Lord, in a perpetual Covenant that shall not be forgotten, Isa. 50. 5.

5. Of the time when; It shall be in the last days, Isa. 2. 2.

The Prophet Daniel that was after Isaiah spake of this glory. And the Stone that smote the Image became a great Mountain, and filled the whole Earth, Dan. 2. 35. And there was given unto him dominion and glory, and a Kingdom, that all People, Nations, and Languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his Kingdom that which shall not be destroyed, Dan. 7. 14.

The holy Saint John, that was long after Daniel, saw this glory more clearly, and hath shew'd it more fully; And the seventh Angel sounded, and there were great voices in Heaven, saying, The Kingdoms of this world are become the Kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever, Rev. 11. 15. For all Nations shall come, and worship before thee, Rev.

5. 4.

1. Here is then all Nations, not a part, not at all; not some out of all Nations, but all Nations.

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2. They shall come to him that is the desire of all Nations, Hag. 2. 7. That which Gods mouth hath spoken, his hand will fulfil, Behold the Nations are as a drop of the Bucket, and are accounted as the smallest of the Ballance, Isa. 40. 15. A drop that the Lord can dry up, and dust that he can blow away.

3. The end of their coming; To worship before the Lord. For all Nations shall come, and worship before thee, and many Nations shall come, and say, Come and let us go up to the Mountain of the Lord, and to the House of the God of Jacob, Mic. 4. 2. And many Nations shall be joined to the Lord in that day, and shall be my people Zach. 2. 11. O who will not wait for this with the greatest patience, and pray for this with the greatest fervency, that Gods ways may be known upon earth, and his salvation among all Nations, Psal. 67. 2.

The Prophet Jeremiah hath spoken glorious things to come, But this is the Covenant that I will make with the House of Israel after those days, saith the Lord, I will put my Law in their inward parts, and will write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his Neighbour, nor every man his Brother, saying, Know

Lord, for they shall all know me, from the least of them to the greatest of them, saith the Lord, Jer. 31. 33, 34. They shall not hurt nor destroy in all my holy Mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the Sea, Isa. 11. 9. For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the Sea, Hab 2. 14. Many shall run to and fro, and knowledge shall be increased, Dan. 12. 4. This running will be from error to truth; from the traditions of men, to the holy Word of God; from superstition, to the power of godliness, and from idolatry, to worship the living God in spirit and truth. This running will be from prophecies to providences, and from precepts to promises; from one part of God's Word to another; and from lesser light to greater light, till all men come to know and enjoy the true light of God, the light of his countenance, the light of his spirit, the light of his providences, and the light of his Word: *Thy Word is a lamp unto my feet, and a light unto my path, Psa. 119. 105.* This light shines out of darkness, and shines into the hearts of men; to give them the light of the knowledge of the glory of God, in the face of Jesus Christ; and in his light they shall see light.

10 *The Voice of the Prophets.*

To know God is mens greatest wisdom, and to enjoy him for ever will be their greatest happiness.

Ezekiel the Prophet hath spoken of blessings, of great blessings, and of showers of blessings to come. *And I will make them, and the places round about my Hill, a blessing: and I will cause the shower to come down in his season:* There shall be showers of blessings, *Ezek. 34. 26.* This Prophet hath spoken much concerning the *Jew* restoration, and of the glory that shall follow; and let the Reader consider these these four things.

First how they went into the land of *Canaan* and possesst it in the days of *Joshua*, they were as terrible as an Army with Banners, *Cant. 6. 4.* The dread and fear of them fell upon their enemies. *And she said unto the men, I know that the Lord hath given you the Land, and that your terror is fallen upon us, and that all the inhabitants of the Land faint because of you. For we have heard how the Lord dried up the waters of the Red Sea for you, when you came out of Egypt, and what you did to the Kings of the Amorites that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither*

there remain anymore courage in any man, because of you: For the Lord your God, he is God in Heaven above, and in the Earth beneath, Josh. 2. 9, 10, 11. They saw the glory of Gods miracles in their passing over Jordan, the waters fled from them, they stood up in heaps, and were cut off, Josh. 3. 13. They then had Gods glorious presence with them, and he made his glorious Arm bare for them, and the Angel of his presence went before them. And it came to pass when Joshua was by Jericho, that he lift up his eyes, and looked, and behold, there stood a man over against him, with his Sword drawn in his hand: And Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay, but as Captain of the Host of the Lord am I now come. And Joshua fell on his face to the Earth, and did worship, and said unto him, What saith my Lord to his servant. And the Captain of the Lords Host said unto Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest is holy: And Joshua did so, Josh. 5. 13, 14, 15. By this you may see they entered into the Land of Canaan with glory and triumph, with joy and gladness.

Secondly, Consider of the time and manner that these Jews were taken Cap-

rives, and carried away out of their own Land. And there came up Shalmaneser King of Assyria, and he took Samaria, and carried away Israel into Assyria, and placed them in Halah, and in Habor, by the River of Gazon, and in the Cities of the Medes, 2 Kings 17. 6. And the Lord rejected all the Seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight, verse 20. Until the Lord removed Israel out of his sight, as he had said by all his servants the Prophets: So was Israel carried away out of their own Land to Assyria, unto this day, verse 23. They were carried away with shame and reproach. God was not with them, but against them, and was become their Enemy, because they did secretly those things that were not right against the Lord their God, and they built them high places in all their Cities, from the Tower of the Watchmen to the Fenced City, and they served Idols, whereof the Lord had said unto them, Ye shall not do this thing. And they left all the Commandments of the Lord their God, and made them molten Images, even two Calves; and made a Grove, and worshipped all the Host of Heaven, and served Baal. And they caused their Sons and their

their Daughters to pass through the fire, and used Divination, and Inchantments; and sold themselves to do evil in the sight of the Lord, to provoke him to anger. Therefore the Lord was very angry with *Israel*, and removed them out of his sight, that there was none left but the Tribe of *Judah* only. By this a man may see the evil of sin: It was sin that turned Angels into Devils, and their Heaven into a Hell; it was sin that turned *Adam* and *Eve* out of Paradise; it was sin that turned the Cities of *Sodom* and *Gomorrab* into Flames and Ashes; and it was sin that turned *Israel* out of *Canaan*, that good Land that flowed with Milk and Honey.

Thirdly, Consider how long these *Jews* have been hid and concealed from all other people on the face of the Earth, that were carried away by *Shalmaneser* King of *Affyria* so long ago, 2 *Kings* 17. 6. No History can shew where they are, in what Land or Nation. No Travellers can tell us, that go from Nation to Nation, and from Kingdom to Kingdom, to Countreys that are afar off, even to the utmost parts of the Earth, what is become of that people, that are usually called the Ten Tribes. I have often asked the *Jews* that live amongst us, this question, whether

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they have heard of them, or did know in what part of the World they were, their answer to me was, That God Almighty had hid, and concealed them in some part of the Earth or other, but they did not know where, but they did verily believe, that God would some time or other bring them forth in the eyes of all the Nations, and all the ends of the Earth shall see the Salvation of the Lord. *And he said, Go thy way Daniel, for the words are closed up and sealed till the time of the end, Dan. 12. 9. And when the seven thunders had uttered their voices, I was about to write, and I heard a voice from Heaven, saying unto me, Seal up those things which the seven thunders uttered, and write them not, Rev 10. 4.*

Fourthly, Consider the restauration of *Israel* to their own Land; they shall return to that Land which God gave them for an Inheritance. The Scriptures of truth do fully and clearly shew this, *For the Lord will have mercy on Jacob, and will yet chuse Israel, and set them in their own Land, Isa. 14. 1. But the Lord liveth, which brought up, and which led the Seed of the House of Israel out of the North Countrey, and from all Countreys whither I had driven them, and they shall dwell in their own Land, Jer. 23. 8. For I will take you from*

from among the Heathen, and gather you out of all Countreys, and will bring you into your own Land, Ezek. 36. 24. Thus saith the Lord God, Behold, I will take the Children of Israel from among the Heathen whither they be gone, and will gather them on every side, and bring them into their own Land, Ezek. 27. 21. And at that time shall Michael stand up, the great Prince which standeth for the Children of thy people, and there shall be a time of trouble, such as never was since there was a Nation, even to that same time: And at that time thy people shall be delivered, Dan. 12. 1. For behold, in those days, and in that time when I shall bring again the Captivity of Judah and Jerusalem, I will gather all Nations, and will bring them down into the Valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the Nations, and parted their Land, Joel 3. 1, 2. And I will bring again the Captivity of my people of Israel, and they shall build the waste Cities and inhabit them; and they shall plant Vineyards, and drink the Wine thereof: They shall also make Gardens, and eat the Fruit of them. And I will plant them upon their Land, and they shall no more be pulled up out of their Land which I have given them, saith the

16 *The Voice of the Prophets.*

Lord thy God, Amos 9. 14, 15. And in that day, saith the Lord, will I assemble her that halteth; and I will gather her that is driven out, and her that I have afflicted. And I will make her that halterh a remnant, and her that was cast far off, a strong Nation; and the Lord shall reign over them in Mount Zion, from henceforth even for ever, Micah 4. 6, 7. Behold, at that time I will undo all that afflict thee, and I will save her that halteth, and gather her that was driven out, and I will get them praise and fame in every land, where they have been put to shame. At that time will I bring you again, even in the time that I gather you, for I will make you a name and a praise among all people of the Earth, when I turn back your Captivity before your eyes, saith the Lord, Zeph. 3. 19, 20. Thus saith the Lord of Hosts, there shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very Age. And the streets of the City shall be full of Boys and Girls playing in the streets thereof. Thus saith the Lord of Hosts, if it be marvellous in the eyes of the remnant of this people, in these days, should it also be marvellous in my eyes, saith the Lord of Hosts? Thus saith the Lord of Hosts, Behold, I will save my people from the East-Countrey, and from the West-

West-Country: And I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be my people, and I will be their God in truth and righteousness, Zech. 8. 4 to 8.

Nine Prophets have declared this great truth, the Restauration of *Israel*, and their testimony is true: God that scattered the Children of *Israel* will gather them, and bring them again into their own Land. How much more shall these, which be the natural branches, be grafted into their own Olive-tree? Rom. II. 24. For God is able to graff them in again, verse 23. But what shall the receiving of these *Jews* be, but life from the dead, they are dead in trespasses and sins, and are under hardness of heart, and blindness of mind, full of envy, and unbelief, haters of Christ Jesus, and despisers of that grace and truth that came by him. Now when it shall please Almighty God to gather the dispersed *Jews*, and bring them to their own Land, as he hath spoken by the mouth of his holy Prophets; Then they will be converted, and give glory to God by repentance. There shall ye remember your ways, and all your doings, wherein ye have been defiled, and ye shall loath your selves in your own sight, for all your evils that ye have committed,

red, Ezek. 20. 43. Now when shall they do this? see verse 42. And ye shall know that I am the Lord, when I shall bring you into the Land of Israel, into the Countrey for which I lifted up mine head to give it to your Fathers. See a farther proof of this, Ezek. 36. For I will take you from among the Heathen, and gather you out of all Countreys, and will bring you into your own Land. Then will I sprinkle clean water upon you, and ye shall be clean: From all your filthiness, and from all your Idols will I cleanse you. A new heart will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgments, and do them. And ye shall dwell in the Land that I gave to your Fathers, and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses, and I will call for Corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the Heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall loath yourselves in your own sight, for your iniquities,
and

and for your abominations, verse 24. to 31.

The Seed of *Abraham* became the Enemies of the Faith of *Abraham*, that the blessings of *Abraham* might come upon the *Gentiles*, *Gal.* 3. 14. The many miseries of the *Jews* under the *Gentiles* have been long and great, but the great troubles that will be upon the Nations of the *Gentiles*, will bring the *Jews* forth from under that yoke, *Dan.* 12. 1. *Zeph.* 3. 8, 9. When the tongue of the Egyptian Sea is destroyed, *Isa.* 11. 15. And the water of the River *Euphrates* dried up, *Rev.* 16. 12. Then the way of the Kings of the East will be prepared: When great *Babylon* shall come in remembrance before God, to give unto her the Cup of the Wine of the fierceness of his wrath, *Rev.* 16. 19. Then the Earth also shall disclose her blood, and shall no more cover her slain: Then will this Song be sung in the Land of *Judah*, We have a strong City, salvation will God appoint for Walls and Bulwarks, *Isa.* 26. 1. When the face of the covering is destroyed that is cast over all people, and the vail that is spread over all Nations; then the glory of the Lord shall be revealed, and all flesh shall see it together, *Isa.* 40. 5. When the fulness of the *Gentiles* shall be come in, & the *Jews* that are afar off are made nigh,

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by the Blood of Christ, *Rom. 11. 25.* then the way of Gods truth will be fully known upon Earth, and his saving health among all Nations, *Psalms 67. 2.* Then there will be but one Sheep, and one Sheepfold: *And I will set up one Shepherd over them, and he shall feed them, even my Servant David; he shall feed them, and he shall be their Shepherd. And David my Servant shall be King over them; and they shall have one Shepherd: They shall also walk in my Judgments, and observe my Statutes, and do them; my Tabernacle also shall be with them. Yea, I will be their God, and they shall be my people.*

I shall come now to the Chapter out of which my Text is taken, and I have taken these Prophets in my way, that by them I might light you along, and open a way to this great Prophecy, that I have here set before you, *Dan. 2. 1.* Nebuchadnezzar in the second year of his Reign dreamed Dreams, wherewith his Spirit was troubled, and his sleep brake from him. God Almighty can trouble Great Persons by very little and small things, as Dreams and Visions, by thoughts that arise in their Hearts, and by their own Consciences. King Saul when he saw a form of something ascending out of the Earth like Sa-

mael,

muel, he was sore troubled, 1 Sam. 28. 20. A Hand-writing made Great Belsazzar change his countenance, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another, Dan. 5. 6. A Dream so troubled Nebuchadnezzar's Spirit, that his sleep brake from him.

Dan. 2. 2. Then the King commanded to call the Magicians and Astrologers, and the Sorcerers, and the Chaldeans, for to shew the King his Dreams: so they came and stood before the King, verse 3. And the King said unto them, I have dreamed a Dream, and my Spirit was troubled to know the Dream; but this was without success, for they answered not the Kings desires, because they could not; The secret of the Lord is with them that fear him; and he will shew them his Covenant, Psalm 25. 14. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned, 1 Cor. 2. 14.

Then spake the Chaldeans to the King in Syriack, O King live for ever: Tell thy servants the Dream, and we will shew the Interpretation, verse 4. Here they promised to do more than the King asked, that which was required of them, was to shew
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to the King his Dream, but they promised to shew him the Dream and the Interpretation also, but could do neither, the King remembred that he had dreamed a Dream, but the matter he had forgot.

The King answered and said to the Chaldeans, The thing is gone from me. He had forgot it, but was so desirous to know the Dream, and the Interpretation thereof, that he threatened them, Ye shall be cut in pieces, and your houses shall be made a dunghil, verse 5.

But if ye shew the Dream, and the Interpretation thereof, ye shall receive of me gifts, and rewards, and great honour: therefore shew me the Dream, and the Interpretation thereof, verse 6. These promises and threatenings prevailed not.

They answered again, and said, Let the King tell his Servants the Dream, and we will shew the Interpretation of it, verse 7.

The King answered and said, I know of a certainty, that ye would gain the time, because ye see the thing is gone from me. Here the King gives his opinion of the Wise Men of Babylon, that they were no other than flatterers and liars, For ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the Dream, and I shall know that ye can shew me the

the Interpretation thereof, verse 8, 9.

The Chaldeans answered before the King, and said, there is not a man upon Earth that can shew the Kings matter, verse 10. Here they make their defence for themselves, and pleaded the unreasonableness of the thing, that was required of them, Therefore there is no King, Lord, or Ruler, that asked such things at any Magician, or Astrologer, or Chaldean. And it is a rare thing that the King requireth, and there is none other that can shew it before the King, except the Gods, whose dwelling is not with flesh, ver. 11. That they should be put to death for not making known that to the King, which themselves did not know; that indeed was like a Heathen.

And the King commanded to destroy all the Wise Men of Babylon, verse 12.

And the Decree went forth, that the Wise Men should be slain, verse 13. Daniel hearing of what had passed between the King, and the Chaldeans, and fearing lest himself and his Fellows should have been slain with them, he went first to the King, and desired of him, that he would give him time, and he would shew the King the Interpretation. That was granted, verse 16.

Daniel then went to his house, and made
the

the thing known to his companions, that they would desire mercies of the God of Heaven concerning this secret; that Daniel and his Fellows should not perish with the rest of the Wise Men of Babylon. Then was the secret revealed unto Daniel in a Night-vision: then Daniel blessed the God of Heaven. By this the name of God was blessed and praised, the King was satisfied, the Wise Men of Babylon saved: Daniel honoured, and rewarded, and this great secret revealed, verse 17, 18, 19.

First, Daniel shews King Nebuchadnezzar the Dream or Vision. Thou, O King, sawest, and behold, a great Image: this great Image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This Images head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass; his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the Image upon his feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver and gold broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them: and the stone that smote the Image became a great mountain, and filled the whole Earth,

Earth, verse 31. to verse 35. This is the Dream that is certain.

Secondly, Daniel tells King Nebuchadnezzar the Interpretation thereof. Thou, O King, art a King of Kings, for the God of Heaven hath given thee a Kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the Heaven, hath he given into thine hand, and hath made thee ruler over them all; thou art this head of gold. And after thee shall arise another Kingdom inferior to thee, and another third Kingdom of brass, which shall bear rule over all the Earth. And the fourth Kingdom shall be as strong as iron: Forasmuch as iron breaketh in pieces, and subdueth all things: And as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters clay, and part of iron: the Kingdom shall be divided, but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay; so the Kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixt with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one

one to another, even as iron is not mixed with clay.

This hath brought me to the words of my text.

And in the days of these Kings shall the God of Heaven set up a Kingdom, which shall never be destroyed: And the Kingdom shall not be left to another people, but it shall break in pieces, and consume all these Kingdoms, and it shall stand for ever.

IN the opening of these words I shall shew,

First, What this Kingdom is.

Secondly, Who it was that should set up this Kingdom.

Thirdly, Of the time of its being set up.

Fourthly, The power, strength, and glory of this Kingdom, and that in four things.

1. That it shall never be destroyed.
2. The Kingdom shall not be left to another people.
3. It shall break in pieces, and consume all these Kingdoms.
4. It shall stand for ever.

First then, This Kingdom is the Church
the

the True Church, the Church of God upon Earth, this Church hath many Titles, but one glorious Head the Lord Jesus Christ: The Church is called a Spouse, a Bride, a Flock, a Vineyard, a Garden, a Body, a House, a Family, but here in the Text it is called a Kingdom, as also in other places of Scripture. *That ye would walk worthy of God, who hath called you unto his Kingdom and Glory,* 1 Thes. 2. 12. You are called of God, and you are called to a Kingdom, and it is the Kingdom of God: O walk worthy of it, you that are called to it.

Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son, Col. 1. 13. You are of the Kingdom, you are in the Kingdom, the Kingdom of his dear Son. I John, who also am your brother, and companion in tribulation, and in the Kingdom and patience of Jesus Christ, Rev. 1. 9. Here the Church is the Kingdom of his patience; hereafter it will be the Kingdom of his glory: He that will be a Saint must be a sufferer, here they suffer for Christ, but in Heaven they shall reign with Christ.

Secondly, The Church of God is called a Nation. *Open ye the gates, that the righteous*

teous nation which keepeth the truth may enter in, Isa. 26. 2. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light, 1 Pet. 2. 9.

The Church of God is a righteous Nation that keeps the truth, a holy Nation that shews forth the praises of God: This is a nation out of every nation, and a people out of every people, and are redeemed from the earth, and from amongst men; and hast made us unto our God Kings and Priests, and we shall reign on the earth, Rev. 5. 9, 10. O what Nation so wise and great as this Nation! What so excellent and blessed as this Nation! Blessed with all Spiritual Blessings in Christ Jesus: Every Believer is a living Stone of the holy City, a living Son of the Free-woman, a true Member of the heavenly Jerusalem, the Mother of all the Saints, the Womb that brings them all forth, these are called, and chosen out of all Nations. Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons: But in every nation, he that feareth him, and worketh righteousness is accepted with him, Acts 10. 34, 35.

Thirdly, The Church of Christ is cal-

ed a Common-wealth, *That at that time*
we were without Christ, being aliens from the
common-wealth of Israel, and strangers from
the covenants of promise, having no hope, and
without God in the world, Eph. 2. 12. O
what a blessed Common-wealth is this,
they are all Free-men, there are no
Aliens, nor Strangers, nor Forreigners
amongst them ; God is the Father of this
Countrey, the Master of this Family, the
Walls, and Bulwarks of this Land, For I,
saith the Lord, will be unto her a wall of fire
round about, and will be the glory in the
midst of her, Zech. 2. 5. Christ Jesus is the
Head of this Body, the Law-giver to this
people, the Captain of their Salvation ;
the Spirit of God leads them into all truth,
and fills them with joy in believing, and
with an increase of Grace, and the supplies
of the Spirit ; this Spirit comforts them
when they are sad, and helps, and assists
them when they are at the throne of
Grace, this holy Spirit applies all that to
them which Christ hath purchased for
them, it carries up their desires to God,
and brings that peace from God, that
passeth all understanding : Every Mem-
ber of this Common-wealth is a trader
for Heaven, and he drives that Trade
which is sure and certain, he lays up trea-
asures

sures in Heaven ; *But lay up for your selves
 treasures in Heaven, where neither moth nor
 rust doth corrupt, and where thieves do not
 break through nor steal, Mat. 6. 20. Riches
 and honour are with me ; yea, durable riches
 and righteousness, Prov. 8. 18. Every
 Child of God hath a treasure, and that
 treasure is in a secure place ; thieves can
 not come nigh it, nor rust cannot hurt it
 nor moth cannot destroy it : This treasure
 is in Heaven, but while Believers are on
 Earth they have this treasure in hope, and
 in Faith, in Expectation, and in the Pro-
 mise, and in Reversion, and a full Assu-
 rance of all this, having the Earnest of
 the Spirit, and of the Inheritance. *Who
 hath also sealed us, and given the earnest
 of the Spirit in our hearts, 2 Cor. 1. 22. Which
 is the earnest of our inheritance, until the re-
 demption of the purchased possession, unto the
 praise of his glory, Eph 1. 14. Thus you
 see the Church is a Kingdom, a Nation
 and a Common-wealth.**

Secondly, I shall shew you who it was
 that should set up this Kingdom, (the
 God of Heaven,) the ever living and
 blessed God. He hath made the Earth
 by his Power, he hath established the
 World by his Wisdom, and hath stretch-
 ed out the Heavens by his Discretion.

He founded Zion, and the poor of his people shall trust in it, Isa. 14. 32. And now brethren, I commend you to God, and to the Word of his grace, which is able to build you up, and give you an inheritance among all them which are sanctified, Acts 20. 32. And upon this rock I will build my Church: and the gates of Hell shall not prevail against it, Mat. 16. 18. This is the Pillar of Truth that God hath set up, 1 Tim. 3. 15. This is the house that God hath built, a spiritual house of lively stones. This is that Church which God hath purchased with his own blood: Hands did not set it up, and hands cannot pull it down.

That the Reader may know this God of Heaven, let him consider and see his Power and Wisdom in his Works.

His Mercy and Goodness in his Providences.

His Love and Grace in his Word.

First, See his Power and Wisdom in his Works. God hath laid his Works before us, that in them we may see his Eternal Power and Godhead. For the invisible things of him from the Creation of the World are clearly seen, being understood by the things that are made, even his Eternal Power and Godhead: So that they are without excuse, Rom. 1. 20. This Text shews

us plainly four things.

1. There are some things of God that are invisible.

2. These invisible things of God are clearly seen from the Creation of the World.

3. These invisible things of God are manifest, and understood by the things that are made, even his Eternal Power and Godhead.

4. This leaves men without excuse.

O how great and glorious is the Power and Wisdom of God! by his power he cleav'd the Earth with Rivers, and by his Power he placed the Sands for the bounds of the Sea by a perpetual decree, that the Waters cannot pass over: by his Power Birds fly, and by his Power Fishes swim by his Power Grass and other things of the Earth grow, and by his Power the Stars of Heaven move, and the Sun runs its race. *The Heavens declare the glory of God, and the Firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge, Psalm 19. 1, 2* that glory which is above all expressions and beyond all apprehensions.

God speaks to the Inhabitants of the Earth by heavenly bodies, *Day unto day they utter speech, and night unto night they*

show knowledge. Though Nations understand not one anothers Language ; yet all Nations understand this Language that God speaks to them by the works of his hands ; these all shine out gloriously, they move orderly, and continue to all generations : they are as glorious now as they were the first moment that they were made, and came out of the hand of God : this is that which the Lord hath divided unto all Nations under the whole Heaven, *Deut. 4. 19.* namely the Sun, Moon, and Stars; not that men should worship them, but admire and praise that God that made them ; and if the Pavement of Heaven be so glorious ; O what then is that glory which is within ! Of all ingredients Light is the most excellent, this is that makes one Star differ from another in glory. O Lord how manifold are thy Works ! in Wisdom hast thou made them all, *Psalms 104. 24.*

Secondly, See his mercy and goodness in his providences. God holds the whole frame of Nature in his hand ; from the highest Angels to the lowest Worm, they are all under his care ; He exerciseth a providence in the Government of the whole World ; He ruleth in the Kingdoms of Men, and giveth it to whomsoever

ever he will ; He is wonderful in counsel, glorious in Holiness, rich in Mercy, high in Power, and yet full of Pity and Compassion; *like as a Father pitieth his Children; so the Lord pitieth them that fear him ;* and he pitieth them most when they are in trouble, and in distress, under sore afflictions, and great tryals. When the Lord smites a Land with drought, when the Heaven over our Heads is as Brass, and the Earth that is under us as Iron ; *Deut. 28. 23.* the Grass of the fields burnt up, and the Beasts of the Earth languish, mens Hearts failing them for fear, *Hosea 4. 3.* O what shall we do for Rain ! the fruits of the Earth will be destroyed, and we fear a Famine ; when it is thus with a Land, or Nation, who can help them, who can save them, but the God of Heaven ? then he makes his power known, and calleth for the Waters of the Sea, and poureth them out upon the face of the Earth, *Amos 5. 8.* then the God of Heaven gives Rain from Heaven ; *In that he doth good, and gives us Rain from Heaven, and fruitful seasons, filling our Hearts with food and gladness, Acts 14. 17.* Ships that go upon the great and wide Sea from Nation to Nation, are often wind bound, and cannot make their way, and sometimes lie at their An-

chor.

chor, for want of a fair wind, many days and weeks: the poor sea-men look out, and look up to Heaven for a Wind; that they may proceed on their Voyage, then they are troubled saying, O! that we had a fair wind to carry us to our desired port; then the Lord sheweth his mercy, and goodness to them, in turning the wind, and brings it about, and carrys them to their desired haven: then they are glad and rejoyce, and bleſs and praise his holy name, that *bringeth forth the Wind out of his Treasures*, Jer. 10. 13. So when they meet with foul weather at sea, and are in great distress, and danger of being cast away; the Sea working, the Waters standing up like so many Mountains; the Wind bearing hard on them; then all hopes of life and safety are taken from them, the fear seizeth them, and the thoughts of drowning terrifies them: O! we shall go down to the bottom of the Sea, and we are afraid, we shall rise up again in the flames of Hell; then they unto the Lord do cry for help. when none can help them but the God of Heaven; he speaks to the Winds, and bids them be still, and they obey him, and to the raging Sea, and the Waters become quiet and still; *Then they see the works of the Lord, and his won-*

ders in the deep, his goodness and mercies towards them. See the 107 Psalm.

Thirdly, See his love and grace in his word : *More to be desired are they than Gold, yea than much fine Gold : sweeter also than honey and the honey comb ; moreover, by them is thy Servant warned ; and in keeping of them there is great reward, Psalm 19. 10, 11.*

The Prophet *Micah* makes an enquiry, and the enquiry is this : What will please the Lord ? *Will the Lord be pleased with thousands of Rams : or with ten thousands of Rivers of Oyl ? Micah 6. 7.* Now if nothing less than this will please the Lord, then the Rich would be happy, and the poor would be miserable. But the Prophet puts it farther ; *Shall I give my first born for my transgression, the fruit of my Body for the Sin of my Soul ?* verse 7.

Poor People though they have not thousands of Rams, and ten thousands of Rivers of Oyl, yet they have a great many Children to take care of, and to provide for : though they are their comforts, yet they are their care and trouble, to feed them, and cloth them ; therefore to part with these, if the Lord should require it of them, as he did of Abraham : *And he said, Take now thy Son, thine only Son Isaac,*

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whom thou lovest, and get thee into the land
of Moriah : and offer him there for a burnt
offering upon one of the Mountains which I
will tell thee, Gen. 22. 2. Would they not
willingly do it, and say, Here they are,
Lord take them, if this will please thee ?
O see here his love and grace in the next
words ! He hath shewed thee, O man !
what is good ; and what doth the Lord require
of thee, but to do Justly, and to love Mercy,
and to walk Humbly with thy God ? verse 8.
O ! see here, thousands of Rams, and ten
thousands of Rivers of Oyl are not requir-
ed of thee, nor thy first Born, nor the
fruit of thy Body, this is not required of
thee, but to do Justly, and to love Mercy,
and to walk Humbly with thy God, this
is that which is required of thee : This is
that good which the Lord hath shewed
us. We have many to serve, but one to
please, and that is God ; he followeth us
with his Mercies, and shall not we follow
him by Prayer and Praises. He multiplies
his mercies, that he may preserve us, and
he magnifies his mercies, that he may save
us. The Lord will not allow, that the
wise man should glory in his wisdom, nor the
mighty man to glory in his might, nor the rich
man to glory in his riches, Jeremiah 9. 23.
a man would think, that if any men under
C 4. Heaven

Heaven might glory, these might do it, and yet let not the wise man, let not the mighty man, let not the rich man glory in his riches, nor the mighty man glory in his might, nor the wise man glory in his wisdom. If these men may not glory, who then may glory? see v. 24. *But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise loving Kindness, Judgment and Righteousness in the Earth: for in these things I delight, saith the Lord.* A child of God may glory, but a child of wrath may not; a Son may glory, but a Slave may not; a Saint may glory, but a Sinner may not; he that glorieth in worldly wisdom, glorieth in foolishness; hath not God made foolishness the wisdom of this world? *For the world by wisdom knew not God, 1 Cor. 1. 20, 31.* He that glorieth in carnal might, glorieth in nothing; he bringeth the Princes to nothing, *Isai. 40. 23.* he that glorieth in earthly riches, glorieth in that which is not; *Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings, they fly away as an Eagle towards Heaven. Prov. 23. 5.* Will men then glory in so little? This is the glory of Vanity: This is the glory of Pride, which the Lord will stain. The Lord of Hosts hath

hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the Earth, *Isai. 23. 9.* But every true Child of God may glory in this, that they know the Lord experimentally, and savingly: His power that is so glorious, his ways that are so just, his word that is so true, his name that is so excellent, his wisdom that is so great, his grace that is so full, his promises that are so precious, his people that are so happy, his mercies that endure for ever, his works that are so wonderful, his Spirit that leads into all truth, his loving kindness that he never takes from them, and that glorious inheritance which is laid up in Heaven for them: now this every poor Saint may glory in; therefore let no man glory in men, *for all things are yours, 1 Cor. 3. 21.* Thus I have shewed you God in his works, and in his providences, and here I am shewing you God in his Word, that you may know the God of Heaven.

There are amongst men several Ranks, Degrees, and Qualities: some are mighty, some are wise, some are rich, and some are poor men; now amongst all these, whom hath God chosen to be his peculiar people? the Apostle James tells us: *Hearken my Beloved Brethren, hath not God chosen*

chosen the Poor of this World, Rich in Faith,
and heirs of the Kingdom which he hath
promised to them that love him, Jam. 2. 5.
 Outwardly Poor, but inwardly Rich: lit-
 tle in hand, but much in hope, and in the
 promise; poor in Spirit, but theirs is the
 Kingdom of Heaven: they that have the
 least of the Earth have most of Heaven,
 they have that faith which is the substance
 of things hoped for, and the evidence of
 things not seen, Heb. 11. 1. Every true
 believer hath in Faith and in Hope all
 that God hath promised, and all that
 Christ hath purchased, and all that the
 Spirit can apply; God hath begun that
 good work in them, and they have chosen
 that good part, which they will not part
 with for all the Silver in *America*, nor
 for all the Gold in *Africa*. O! ye holy
 and blessed Angels that shine in heavenly
 glory brighter than the Sun on Earth;
 admire the depth of the riches, both of the
 love and grace of God, in that he hath
chosen the Poor of this World, Rich in Faith,
& heirs of the Kingdom of Heaven, to be your
 Companions, & to be as the Angels of God
 in Heaven, *Mat. 22. 30.* O! what a blessed
 Choice is this? O! ye inhabitants of the
 Earth fear and tremble before the God of
 the Spirits of all Flesh; *And Kiss the Son,*
left

lest he be angry, and ye perish from the way, when his wrath is kindled but a little : blessed are all they that put their trust in him ; Psal. 2. 12. Rejoyce and be glad, O ! all ye his Saints, and bless and praise the God of Heaven, that sets up his Church, and hath chosen, you to salvation, through sanctification, to be the Companions of Angels ; and Heirs, and joynt Heirs with Christ, if so be that we suffer with him, that we may be also glorified together, Rom. 8. 17.

But ye are come unto Mount Sion, and unto the City of the living God, the Heavenly Jerusalem, an innumerable company of Angels, to the general assembly, and Church of the first born, which are written in Heaven, and to God the Judge of all, and to the Spirits of Just men made perfect, and to Jesus the Mediator of the new Covenant, and to the Bloud of sprinkling, that speaketh better things than that of Abel, Heb. 12. 22, 23, 24. by this you may learn to know God, which is life eternal to know, Joh. 17. 3.

Thirdly, I am to shew you the time when this Kingdom was to be set up. In the Days of these Kings shall the God of Heaven set up a Kingdom ; let him that hath understanding mind well these three things.

The Days.

The

The Kings.

The Way.

First, Of the days here spoken of; they are here called the latter days. *But there is a God in Heaven, that revealeth secrets, and maketh known to the King Nebuchadnezzar what shall be in the latter days, Daniel. 2. 28.* the mystery of God that was revealed, and made known to *Daniel*, what should be in the latter days in the Kingdoms of men, and in the Church of God; these latter days were to be the days of the Gospel, for so are the Gospel days called, both in the Old Testament, and in the New, by the Prophets, and by the Apostles. Gospel days are called latter days, and some times last days. *And it shall come to pass in the last days, that the mountain of the Lords House shall be established in the top of the Mountains, and shall be exalted above the Hills; & all Nations shall flow unto it, Isa. 2. 2.* The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart; in the latter days ye shall consider it perfectly, *Jer. 23. 20.* And thou shalt come up against my People of *Hrael*, as a Cloud to cover the Land, it shall be in the latter days, and I will bring thee against my Land, that the Heathen may know me, when I shall be sanctified in thee, O *Gog!* before

before their eyes, Ezek. 38. 16. Now I am come to make thee understand what shall befall thy People in the latter days, for yet the vision is for many days, Daniel 10. 14. Afterward shall the Children of Israel return, and seek the Lord their God, and David their King, and shall fear the Lord, and his goodness in the latter days, Hos. 3. 5. But in the last days it shall come to pass, that the Mountain of the house of the Lord shall be established in the top of the Mountains, and it shall be exalted above the hills, and people shall flow unto it, Mic. 4. 1.

And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all Flesh: and your Sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams, Acts 2. 17. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing Spirits and Doctrines of Devils, 1 Tim. 4. 1. This know also, that in the last days perillous times shall come, 2 Tim. 3. 1. He hath in these last days spoken unto us by his son, whom he hath appointed heir of all things, by whom also he made the Worlds, Heb. 1. 2. knowing this first, that there shall come in the last days scoffers, walking after their own lusts, 2 Pet. 3. 3. Little Children, it is the last time: and

as ye have heard that Antichrist shall come, even now are there many Antichrists, whereby we know that it is the last time, 1 John 2:18. How that they told you there should be mockers in the last time, who should walk after their own lust, Jude 18.

Here you see is a cloud of witnesses, the Prophets, and the Apostles, they have all testified, and spoken of this fully, and plainly, that the latter days, and last days are Gospel days; For so are they called in the Scriptures of truth: then the days of these Kings were to be no other than Gospel days: in the days of these Kings, that is, in Gospel days.

Secondly, Of the Kings, that were to be in Gospel times, for if the days of these Kings were to be Gospel days, then these Kings must be in Gospel times. This is so clear and plain, that it cannot be denied, these Kings were to arise out of the Fourth Kingdom, that was to be as strong as Iron. And after thee shall arise another Kingdom inferiour to thee, and another third Kingdom of Brass, which shall bear rule over all the Earth, and the fourth Kingdom shall be as strong as Iron: for as much as Iron breaketh in pieces, and subdueth all things: and as Iron that breaketh all these, shall it break in Pieces and bruise; and whereas thou sawest the

Feet and Toes, part of Potters Clay, and part of Iron: the Kingdom shall be divided, but there shall be in it of the strength of the Iron, for as much as thou sawest the Iron mixed with miry clay, and as the toes of the feet were part of Iron, and part of Clay, so the Kingdom shall be partly strong and partly broken.

Dan. 2. 39, 40, 41, 42.

And four great beasts came up from the Sea, divers one from another. The first was like a Lion, and had Eagles Wings: and I beheld till the Wings thereof were plucked, and it was lifted up from the Earth, and made stand upon the feet as a man, and a mans heart was given to it; and behold, another Beast, a Second, like to a Bear, and it raised up it self on one side, and it had three ribs in the mouth of it, between the teeth of it: and they said thus unto it, Arise, devour much flesh. After this, I beheld, and lo, another like a leopard, which had upon the back of it four wings of a fowl; the beast had also four Heads, and dominion was given to it. And after this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly, and it had great Iron teeth: it devoured and brake in pieces and stamped the residue of it with the feet; and it was divers from all the beasts that were before it. and it had ten Horns, Dan. 7. 3, 4, 5, 6, 7. Thus he said,
The

The fourth beast shall be the fourth Kingdom upon Earth, which shall be diverse from all Kingdoms, and shall devour the whole Earth, and shall tread it down, and break it in pieces. And the ten Horns out of this Kingdom are ten Kings that shall arise, and another shall arise after them, and he shall be diverse from the first, and he shall subdue three Kings, verse 23, 24. The truth of this will yet farther appear to us, because these Kings are so often named, and spoken of in the New Testament. And ye shall be brought before Governours and Kings for my sake, for a Testimony against them, and the Gentiles, Mat. 10. 18. Take heed to your selves: for they shall deliver you up to Counsels, and in the Synagogues ye shall be beaten; and ye shall be brought before Rulers and Kings for my sake, for a Testimony against them, Mark 13. 9. And he said unto them, The Kings of the Gentiles exercise Lordship over them, and they that exercise Authority upon them are called Benefactors, Luke 22. 25. But the Lord said unto him, Go thy way; for he is a chosen Vessel unto me, to bear my Name before the Gentiles, and Kings, and the Children of Israel, Acts 9. 15. And the Kings of the Earth, & the great men, and the rich men, and the chief Captains, and the mighty men, and every bondman, & every freeman, hid themselves

in the Dens, and in the Rocks of the Mountains, Rev. 6. 15. For they are the spirits of Devils, working Miracles, which go forth unto the Kings of the Earth, and of the whole World, to gather them to the battel of that great day of God Almighty, Rev. 16. 14. And in the 17th chapter they are mentioned five times. With whom the Kings of the Earth have committed fornication, and the Inhabiters of the Earth have been drunk with the Wine of her fornication, Rev. 17. 2. And there are seven Kings, five are fallen, and one is, and the other is not yet come: and when he cometh, he must continue a short space, Verse 10. And the ten Horns which thou sawest, are ten Kings; which have received no Kingdom as yet, but receive power as Kings one hour with the beast, Verse 12. And the woman which thou sawest, is that great City, which reigneth over the Kings of the Earth, Rev. 18. 3. 9. Verse 18. This is so clear, and very plain, that I need not say any more as to this: for in the days of these Kings shall the God of Heaven set up a Kingdom, Rev. 19. 18, 19.

Thirdly, Of the way, and manner how this Kingdom was to be set up. It was prophesied by Isaiah the Prophet; For unto us a Child is born, unto us a Son is given, and the Government shall be upon his shoulders: and

and his Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, Isa. 9. 6. Therefore, thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a trye stone, a precious stone, a corner stone, 1 Pet. 2. 6. a sure foundation, and he that believeth on him, shall not be confounded, Isa. 28. 16. Now what way did God take to bring this about? this way, he made Providences fulfil Prophecies; And it came to pass in those days, that there went out a Decree from Cæsar Augustus, that all the World should be taxed, and all went to be taxed, every one in his own City: And Joseph also went up from Galilee, out of the City of Nazareth, into Judea, unto the City of David, which is called Bethlehem, (because he was of the house and lineage of David) to be taxed with Mary his espoused Wife, being great with child: And so it was, that while they were there, the days were accomplished that she should be delivered, and she brought forth her first born Son, Luke 2. 1. to 7. Little did Cæsar Augustus think, when he made this Decree, that all the World should be taxed, what this was to do; what this was to accomplish, and fulfil; this thing brought up the holy Child Jesus from Galilee, out of the City of Nazareth, into Judea,

Judea, unto the City of David, which is called *Bethlehem*, to be brought forth, and born there, according to the Scriptures; and they said unto him, in *Bethlehem* of Judea: For thus it is written by the Prophet, Micah 5. 2. Mat. 2. 5. This brought the wise men from the East that came to worship him, *verse 2*. This brought the Angel to the Shepherds, as they were abiding in the field, keeping watch over their flock by night: This brought the Shepherds to the Manger wherein the Babe lay. And when they had seen it, they made known abroad the saying which was told them concerning this Child, *Luke 2. 16, 17*. This brought the good tydings of great Joy, which shall be to all people, *verse 10*. This Providence fulfill'd many Prophecies: As God had spoken by the mouth of his holy Prophets, which have been since the World began, *Luke 1. 70*. Then was fulfilled that Prophecy; Behold I lay in Zion for a foundation, a stone, a tryed stone, a precious corner stone, a sure foundation.

When the Holy Ghost came upon the Apostles, that they were filled with it; when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own Language, *Act. 2. 4*. As the Providence of

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of God brought up *Joseph* and *Mary* to *Bethlehem*; so by a special Providence of God, was this great multitude brought to that meeting, where the Apostles and others were assembled together; and no sooner were they come within the sound of the Apostles words, and under the power of God's holy Spirit, but three thousand of them were converted. Oh what a blessed Providence was this! they came with a stone in their hearts, but went away broken hearted: they came spiritually dead, dead in their sins and trespasses; but they went away quickened and full of spiritual life: they came full of enmity, and prejudice against Christ Jesus, and his holy ways; but they went away full of Faith, Love, and Joy, in believing in that Jesus whom they had crucified: they came Subjects of the Prince of the power of the Air; but they went away called, and chosen, Children of the free Woman: they came covered with a vail of ignorance, blindness, and darkness; but they went away Children of the light and of the day: The vail was rent, that was over their hearts, and the glorious light of the Gospel shined into them, by the power of God's Word, and Spirit: then were their Consciences awakened

and they were pricked in their hearts, and their minds were enlightned, their affections raised, then they humbled themselves before the Lord, and said unto Peter, and to the rest of the Apostles, *Men and Brethren, what shall we do?* Then they had a sight, and sense of their sins; the Word of Truth having taken hold on them, and the Spirit having made its own way into their hearts; this brought them from the Law to the Gospel, and from Moses to Christ Jesus, that was full of grace, and truth; this brought them from the Temple-worship of the Jews, to worship God in spirit, and in truth; this brought them from the National Church of the Jews, to the Church of Christ. *And the same day there was added unto them about three thousand souls: and they continued stedfastly in the Apostles Doctrine, and fellowship, and in breaking of bread, and in prayers, Acts 2. 42.*

O! what a wonderful work of God was this! these were Jews, and Profelytes, some of all Nations under Heaven, that were turn'd from Darkness to Light, and from the power of Satan unto God. *And there were dwelling at Jerusalem Jews, devout men, out of every nation under Heaven. Now when this was noised abroad, the multitude came*

came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galileans? And how hear we every man in our own tongue, wherein we were born. Acts. 2. 5, 6, 7, & 8. By this you may see how the Kingdom was set up in that day.

But let us see what was then done in other places, the People of Samaria were then under great darkness, having been of a long time deceived, and bewitched by Simons Sorcery. But there was a certain man called Simon, which before time in the same City used Sorcery, and bewitched the People of Samaria, giving out that himself was some great one, to whom they all gave heed, from the least to the greatest, saying that this man is the great power of God, and to him they had regard, because that of a long time he had bewitched them with Sorceries. Acts 8. 9, 10, 11. What a sad and miserable condition were these People then in. They were in the Devils snare, and in the bonds of iniquity, and in the gall of bitterness, but Philip went down to the City of Samaria, and preached Christ unto them, ver. 5. Philip being armed with power from above, and under the rich

anointing

anointing of the holy Spirit, and in the fulness of the blessing of the Gospel, and being enriched with all spiritual blessings; having the Sword of the Spirit, and that precious faith which overcomes the evil one. That blessed servant of God coming amongst these Poor blind People, did so convince them, and inlighten them by the everlasting Gospel; that he then Preach'd to them, and by the miracles that he did in their sight, *that many of them believed, both men, and women, and were baptized, and Simon himself believed also.*

Wherever the Gospel comes in Power, it breaks & confounds the Devils Kingdom: Sorcerers, and False Teachers cannot stand before it; it swallows up Darkness; it destroys Superstition, and Idolatry; It confounds the Wisdom of this World; it cuts asunder the bonds of Iniquity; and it opens the eyes of the blind; It causeth glory in Heaven amongst the Angels; and it brings peace, and good will to men on Earth. *For I am not ashamed of the Gospel of Christ: for it is the power of God unto Salvation, to every one that believeth; Rom. 1. 16.* When the Gospel is let loose, it will run, and it will conquer, and overcome Sorcerers, Idolaters, Persecutors, and

and Blasphemers; the very Devils cannot stand before it, it makes them tremble and fly: the Gospel is the arm of God, the power of God, the Spirit of his mouth, which consumes, and destroys, and pulls down strong holds, casting down imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, 2 Cor. 10. 5.

When the Apostle Paul fled from the Cruelties of the Jews, to the Justice of the Romans; from the rage, and malice of the Jews, to the equity and charity of the Romans, Acts 28. 16. he was brought Prisoner to Rome, that was then a Synagogue of Satan, a Temple of darkness, a City too superstitious, a place of abominable Idolatry; they were Heathens, and yet were more kind to the Apostle Paul than his Country-men the Jews; for they gave him leave to dwell two whole years in his own hired house, and received all that came unto him, preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding him, Acts 28. 30, 31. Hereby the sound of his words, and by the sound of his chain many were awakened by his Sermons, and by his Sufferings many

were converted of these *Romans*, light sprung up, and light broke forth, by the glorious Gospel of Christ Jesus, which *Paul* Preached unto them; that a Church was here gathered and set up, *That their Faith was spoken of throughout the whole world*, Rom. 1. 8. *Oh the depth of the riches both of the Wisdom and knowledge of God; how unsearchable are his Judgments? and his ways must finding out*, Rom. 11. 33. Next let us see what God wrought by *Pauls* ministry in the City of *Corinth*.

The Apostle *Paul*, having past through several parts in *Asia*, he came to the City of *Corinth*; and finding there a poor man, and his wife, *Aquila*, and *Priscilla*, that had been banished from *Italy* by *Claudius* for their Religion, they came and dwelt in the City of *Corinth*; and the Apostle *Paul* became their guest, being of the same occupation, (Tent-makers) and he continued there a year and six months, in which time, he did so batter down the Devils Kingdom of Darkness, and Blindness, Superstition, and Idolatry; and notwithstanding the great oppositions he here met with, both from the Jews, and the Heathens, God Almighty did so bless his labours, and crown his Ministry with that success, that many of the

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Corinthians

Corinthians believed, and were baptized, and here also was a glorious Church gathered and set up, *That in every thing ye are enriched by him, in all utterance, and in all knowledge, even as the testimony of Christ was confirmed in you, so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ, 1 Cor. 1. 5, 6, 7. and see Acts 18.*

As God did of old set up a Kingdom in the days of the *Pharaohs* Kings of *Egypt*, when the Children of *Israel* went down into *Egypt*, they were but few in number, a very small number; being but *threescore and ten*, *Gen. 46. 27.* but when they went out of *Egypt*, they were many hundred thousands: they went into *Egypt* weak and feeble, but they went out strong and mighty: they were poor and needy when they went in, but they went out with great substance.

So in the days of the Gospel, the God of Heaven did then set up a Kingdom, in the days of the *Herods*, in the days of the *Cæsars*; and this he did in the sight of his Enemies, and in the face of all opposition. The very Enemies themselves did confess in that day, that they were not able to hinder it, nor to overthrow it. The *Pharisees* therefore said among themselves

Perceive

Perceive ye how ye prevail nothing? Behold, the World is gone after him, John 12.19. At the beginning of the Gospel-days this Church of Christ, or Kingdom that the God of Heaven did then set up, was very little, and small; And the number of their names together were about an hundred and twenty, Acts 1. 15. But the Lord did soon increase them; And there was added unto them about three thousand Souls, Acts 2. 41. Next you find they were multitudes; And the multitude of them that believed were of one heart, and of one soul: neither said any of them, that ought of the things which he possessed, was his own, but they had all things common, Acts 4. 32. And the believers were the more added to the Lord; multitudes both of men, and women, Acts 5. 14. And thus you see from an hundred and twenty, they became thousands, and from thousands to multitudes, so great a multitude, as no man could number, of all Nations, and Kindreds, and People, and Tongues. By this you may plainly see, and understand, the way and manner how the God of Heaven in the days of these Kings did set up a Kingdom, and this he will do to the end of the World.

I shall in the next place shew you the Power, Strength and Glory of this Kingdom.

First, In that it shall never be destroyed. The Church of God is excellently divided into two parts; Militant, and Triumphant; Militant on the Earth, Triumphant in Heaven. The Inhabitants of Heaven are of three sorts.

The blessed Trinity.

The blessed Angels.

The blessed Saints.

First, The blessed Trinity. For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one, 1 John 5. 7. This makes our Salvation to be sure, our Inheritance to be certain, our Gospel to be true, our Security to be immortal; this is that our Lord Jesus declared to the Jews, and testified to them, but they understood him not. Jesus answered and said unto them, Though I bear record of my self, yet my record is true: for I know whence I came, and whither I go, but ye cannot tell whence I come, and whither I go, John 8. 14. He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a Liar, because he believeth not the

recor

record that God gave of his Son; and this is the record, that God hath given to us eternal life, and this life is in his Son, 1 Joh. 5. 10, 11. The Gospel is called the everlasting Gospel, Rev. 14. 6. because it proceeded from God, the everlasting Father. The Apostles did not receive the Gospel they preached, from men, but from God; it was published, and preach'd by Christ Jesus, the everlasting Son of God; it was applied by the everlasting Spirit of God; and the effects of the Gospel will be everlasting. The blessed Trinity fills Heaven with light and glory; the glory of vision, the glory of a full enjoyment of all happiness. For, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him, 1 Cor. 2. 9.

Secondly, The blessed Angels of Heaven. And I beheld, and I heard the voice of many Angels round about the Throne, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, glory, and blessing, Rev. 5. 11, 12. But ye are come unto Mount Sion, and unto the City of the living God, the heavenly Jerusalem, and to

an innumerable company of Angels, Heb. 12. 22. As these Angels are great in number, being innumerable; so they are excellent in their natures. For verily he took not on him the nature of Angels; but he took on him the seed of Abraham, Heb. 2. 16. They are invisible spirits, cloth'd with holiness, covered with glory, enriched with knowledge, arm'd with power, fill'd with love, adorned with heavenly beauty, and shine in heavenly glory. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Heb. 1. 14. The Scripture speaks of a threefold Ministry.

1. Of the Ministry of the Prophets. *I have also spoken by the Prophets, and I have multiplied Visions, and used similitudes, by the Ministry of the Prophets, Hos. 12. 10.*

This Ministry the Children of Israel were under, Moses, and the Prophets; but they did not understand them.

2. The Ministry of Angels: *And they are ministering Spirits, sent forth by God Almighty, to minister for them who shall be heirs of Salvation, and the Church of God here on Earth, hath received from God many benefits, and great blessings by the hands of these blessed Angels. They hinder evil from us, and further good*

good to us. They execute God's wrath, and vengeance, and judgments on wicked men; and they do comfort, and strengthen and relieve Gods own People. This is very plain in Scripture, that they have done it, and we do all believe, they do it still. Two Angels were sent to destroy Sodom, and Gomorrah. For we will destroy this place because the cry of them is waxen great before the face of the Lord, and the Lord hath sent us to destroy it, Gen. 19. 13. And it came to pass that night, that the Angel of the Lord went out, and smote in the Camp of the Assyrians an hundred four-score and five thousand; and when they arose early in the morning, behold, they were all dead Corps, 2 Kings 19. 35. And upon a set day, Herod arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a God, and not of a man, and immediately the Angel of the Lord smote him, because he gave not God the glory, and he was eaten of Worms, and gave up the Ghost, Acts 12. 21, 22, 23. Angels, by a special command from God, do execute his wrath, and vengeance on wicked men. Persecutors have been cut off, but no man saw the hand, that smote them; Gods Arrows have stuck fast in them, though

no man saw the Arm that drew the Bow, they have been suddenly removed, out of this world, into another. O! how many persecuters have tumbled, fallen and perished. Surely thou didst set them in slippery places; thou castedst them down into destruction; how are they brought into desolation as in a moment? They are utterly consumed with terrors, as a dream, when one awaketh; so, O Lord! when thou awakest thou shalt despise their image, Psalm 73. 18, 19, 20. O! how hath God made his Judgments manifest, and been a swift witness against persecutors. Those who were one day breathing out threatnings, and slaughter against the Servants of the Lord, the next day have been dead: have we not heard, and read this, the Angels that stand before God Almighty, wait but for a commission and a command, but a look, to cut down such wicked wretches. Now as Angels do execute Gods wrath, and vengeance on wicked persecuters, so they do also strengthen, and comfort Gods People under their sorest tryals, and greatest afflictions; when the Prophet *Elisba* was besieged in *Dothan* by the *Affyrian* Army, the Angels of Heaven were sent down to relieve him. And when the Servant of the man of God was risen early and

and gone forth, behold, an Host compassed the City, both with Horses, and Chariots: and his servant said unto him, Alas, my master, how shall we do? and he answered, Fear not, for they that be with us, are more than they that be with them; and Elisha prayed, and said, Lord, I pray thee, open his eyes that he may see, and the Lord opened the eyes of the young man, and he saw; and behold, the mountain was full of Horses, and Chariots of fire round about Elisha, 2 King. 6. 15, 16, 17.

After Daniel had been mourning three full weeks, and humbled himself before the Lord, an Angel was sent from Heaven to strengthen and comfort him. And he said unto me, O! Daniel, a man greatly beloved, understand the Words that I shall speak unto thee, and stand upright: for unto thee am I now sent; and when he had spoken this word unto me, I stood trembling; then said he unto me, Fear not, Daniel, for from the first day that thou didst set thine Heart to understand, and to chasten thy self before thy God, thy words were heard, and I am come for thy words; but the Prince of the Kingdom of Persia withstood me one and twenty days; but lo! Michael one of the chief Princes came to help me, and I remained there with the Kings of Persia. Now I am come

64 The Power and Glory of

to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days: and when he had spoken such words unto me, I set my face toward the ground, and I became dumb, and behold one like the similitude of the sons of men touched my lips; then I opened my mouth, and spake, and said unto him that stood before me, O my Lord! by the vision my sorrows are returned upon me, and I have retained no strength; for how can the servant of this my Lord, talk with this my Lord? for as for me, straight-way there remaineth no strength in me, neither is there breath left in me. Then there came again and touched me one like the appearance of a man, and strengthened me. And he said, O man, greatly beloved, fear not, peace be unto thee, be strong, yea, be strong; and when he had spoken unto me, I was strengthened, and said, Let my Lord speak, for thou hast strengthened me. Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the Prince of Persia; and when I am gone forth, lo! the Prince of Grecia shall come, but I will shew thee that which is noted in the scripture of Truth; and there is none that holdeth with me in these things, but Michael your Prince, Dan. 10. 11, to 21.

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Heaven, strengthening him, Luke 22. 43.

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the Church of God receives by these blessed Angels.

Thirdly, The blessed Saints of Heaven.

But ye are come unto Mount Sion, and unto the City of the living God, the Heavenly Jerusalem, and to an innumerable company of Angels, to the general assembly, and Church of the first born, which are written in Heaven, and to God the Judge of all, and to the Spirits of Just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel, Heb. 12. 22, 23, 24. And after this I beheld, and lo, a great multitude, which no man could number, of all Nations, and kindreds, and people, and tongues, stood before the throne, and before the lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sits upon the throne, and unto the lamb. And all the Angels stood round about the throne. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? and I said unto him, Sir, thou knowest; and he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb; therefore are they before the throne of God, and

and serve him day and night in his temple, and he that sitteth on the throne shall dwell amongst them, they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat, for the lamb, which is in the midst of the throne, shall feed them, and lead them unto living fountains of water, and God shall wipe away all tears from their eyes, Rev. 7. 9, 10, 13. to the end.

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and serve him day and night in his temple, and he that sitteth on the throne shall dwell amongst them, they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat, for the lamb, which is in the midst of the throne, shall feed them, and lead them unto living fountains of water, and God shall wipe away all tears from their eyes, *Rev. 7. 9, 10, 13.* to the end.

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unto

unto an holy Temple in the Lord; in whom you also are builded, together, for an habitation of God, through the Spirit, Ephes. 2. 20, 21, 22. Here is a building, a building fitly fram'd together, and a holy Temple in the Lord, an habitation of God through the Spirit.

Behold, and see a draught of the true Church here on Earth, in these following things.

The Materials.

The Glory.

The Security.

1. The Materials. The Church of God is made up of People, but what People are they? The Apostle Peter will tell you. *But ye are a chosen Generation, a royal Priesthood, an holy Nation, a peculiar People, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy,* 1 Pet. 2. 9, 10. Hear the Apostle Paul also; *Who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works,* Titus 2. 14. The Church of God is made up of men and women, but what men and women are they? See

Acts

Acts 5. 14. And Believers were the more added unto the Lord, multitudes both of men and women: They were all Believers. The Church of Christ is made up of Children, Young men, and Fathers; but what Children, Fathers, and Young men are they? the Apostle John will tell you, I write unto you, little children, because your sins are forgiven you for his Names sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because you have overcome the wicked one. I write unto you, little children, because ye have known the father: I have written unto you fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one, 1 John 2. 12, 13, 14. Do but see here what these children were; their sins were forgiven, and they had known the Father.

See also what these young men were; they had overcome the wicked one, and they were strong, and the Word of God did abide in them.

See also what these Fathers were; they had known him from the beginning.

The true Church is the House of God; a house not made with hands, neither can hands

hands destroy it; a house not made of stones, and mortar, of brick, timber, and such materials, but of *lively stones*, are built up a *spiritual house*, an *holy Priesthood*, to offer up *spiritual Sacrifices acceptable to God*, by *Jesus Christ*, 1 *Pet.* 2. 5. By this you may see of what materials *God's House* is built.

2. The glory of this Church, which is both within, and without; the glory of truth, the glory of holiness, the glory of purity, the glory of spiritual worship, the glory of saving knowledge, the glory of the power of godliness, the glory of Gospel innocency, and the glory of heavenly walking, the glory of fellowship, and communion with God: this excellent glory is to be found, and seen no where on Earth, but in the Church of God. *The King's Daughter is all glorious within; her clothing is of wrought gold*, *Psal.* 45. 13. The Church hath God's glorious presence with her, and in that glory she shines; *For I, saith the Lord, will be the glory in the midst of her*, *Zech.* 2. 5. This is the woman that is clothed with the Sun. *And there appeared a great wonder in Heaven, a woman clothed with the Sun, and the Moon under her feet; and upon her head a Crown of twelve Stars*, *Rev.* 12. 1. This glory can no man stain,

stain, nor destroy; the glory of this World passeth away; let a man but shut his eyes, and the glory of this World will be darkned; every Saint in Heaven shines forth as the Sun, in the Kingdom of their Father, *Matth. 13. 43.* and every Saint now on the Earth, is more excellent than his Neighbour, *Prov. 12. 26.* Men have bestowed great charge and cost on their high places, that they might set them off, and make them appear glorious to the beholders; and the poor and ignorant people, have been greatly deceived by them, as if there were more holiness in these places, than in others. Now this is not their glory, but their shame. The Spouse of Christ Jesus is glorious, the Lamb's wife: but what is it that makes her so glorious? Christ's righteousness, that covers her, and his graces that enrich her, and fill her with all spiritual blessings: *That he might present it to himself a glorious Church, not having spot nor wrinkle, or any such thing; but that it should be holy, and without blemish, Eph. 5. 27.* Now when I passed by thee, and looked upon thee, behold, thy time was the time of love, and I spread my skirt over thee, and covered thy nakedness, *yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou*

thou becamest mine; then washed I thee with water, yea, I thoroughly washed away thy blood from thee, and I anointed thee with Oyl. I clothed thee also with broidered work, and shod thee with badgers skin, and I girded thee about with fine linnen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thine hands, and a chain on thy neck. And I put a Jewel on thy forehead, and ear-rings in thine ears, and a beautiful Crown on thy head. Thus wast thou decked with Gold and Silver, and thy rayment was of fine Linnen, and Silk, and broidered work; thou didst eat fine Flour, and Honey, and Oyl; and thou wast exceeding beautiful, and thou didst prosper into a Kingdom, and thy renown went forth among the heathen, for thy beauty: for it was perfect through my comeliness which I had put upon thee, saith the Lord God, Ezek. 16. 8. to 14.

3. The security of this Church, the decrees, the covenant, the word, Oath, Writings, Seals of the Omnipotent, and Wise God, that cannot Lie; that by two immutable things, in which it was impossible for God to Lie, we might have a strong consolation, who have fled for refuge, to lay hold upon the hope set before us, Heb. 6. 18. the Church of God is sometimes as a besieged City, Isa. 1. 8. the Devil and the World

World besiege it round, and the Enemies Joyn together, to devour Gods Israel with open mouth. There are three ways, that an Enemy usually makes use of, to take a City that is besieg'd.

1. By starving of them, that they may have no supplies.

2. By undermining them, and blowing them up.

3. By scaling their Walls, that they may come at them to kill them.

But this City, (the Church of God) the Enemies cannot destroy it, by any of these ways.

1. They cannot starve the Church; He shall dwell on high; his place of defence shall be the munitions of Rocks, bread shall be given him, his water shall be sure, Isa. 33. 16.

But my God shall supply all your need, according to his riches in glory, by Christ Jesus, Phil. 4. 19. God hath set before his people an open door, which no man can shut; and this door is continually open night and day, Rev. 3. 8. all the Devils in Hell, and wicked Men on Earth, cannot shut it, and at this door come in the supplies of Gods Spirit, to every Child of God; here comes in that Joy that is unspeakable, and full of glory, Phil. 1. 19. that peace which passeth all understanding; that love, that many

many waters cannot quench, nor floods drown it; that light and knowledg, that Gold cannot purchase; that spiritual strength that makes them conquerers; at this door comes in that Kingdom of God, which is not meat, and drink, but righteousness and peace, and Joy in the holy Ghost, *Rom. 14. 17.* Ho! every one that thirsteth, come ye to the Waters, and he that hath no Money; come ye, buy and eat; yea come, buy Wine and Milk without Money, and without Price, *Isa. 55. 1.* And the Spirit and the Bride say, Come, and let him that heareth, say, Come, and let him that is athirst, come, and whosoever will, let him take of the water of Life freely, *Rev. 22. 17.* By this you may see, the Church of God cannot be starv'd, so as to be destroyed that way.

2. The Enemies cannot destroy the Church of God by undermining it, and blowing it up, by all their Plots; for there have been Plots upon Plots, and Conspiracies one after another, against the Church of Christ, but all in vain; because the Church of God is builded upon a Rock. And I say also unto thee, That thou art Peter, and upon this Rock I will build my Church; and the Gates of Hell shall not prevail against it, *Matth. 16. 18.* Its defence

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3. The Enemies of God's Church and People, shall never be able to destroy it; by getting over the Wall that is about it. Every

Every wicked man is a fighter against God, an Enemy of Christ Jesus; and on the Dragon's side, that makes war against the Church; but God hath given to his Church Armour, and also unto every Member of Christ. *Put on the whole Armour of God, that ye may be able to stand against the wiles of the Devil, Ephes. 6. 11.* Other Armour will not serve the turn, it must be the Armour of God; put on the Armour of God; this will not do neither, unless it be the whole Armour of God; put on therefore the whole Armour of God, that you may be able to stand. The Church of God hath not only Armour, but Weapons also: *For the Weapons of our warfare, are not carnal, but mighty through God, 2 Cor. 10. 4.* That which makes these Weapons mighty, is, that they are through God; and that which makes them pull down strong holds, is, that they are spiritual. This holy City, or Church of God, hath Walls and Bulwarks about it, a Wall that the Enemies cannot scale, and get over: they that are within need not fear killing. *We have a strong City; salvation will God appoint for walls, and bulwarks, Isa. 26. 1.* For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her,

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the Church of God hath the same security now, that it ever had in all times, and it is the same security that Angels have, for their standing and continuing for ever, in Heavenly glory and happiness, for they are upheld by the word of his power: Who being the brightness of his glory, and the express image of his Person, and upholding all things by the word of his Power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high, Heb. 1. 3. Gods truth and faithfulness in his word confirms, and fixes them; they take hold of this as we do, and rejoyce in it: To the intent that now unto the principalities and powers in heavenly places, might be made known by the Church the manifold wisdom of God, Eph. 3. 10. Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you, by them that have preached the Gospel unto you, which the Holy Ghost sent down from Heaven; which things the Angels desire to look into, 1 Pet. 1. 12. And I fell at his feet, to worship him, and he said unto me, See thou do it not: I am thy fellow-servant, and of thy Brethren that have the Testimony of Jesus; worship God, Rev. 19. 10. And I John saw these things, and heard them, and when I had heard and seen, I fell down to worship before

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80 *The Power and Glory of*

before the feet of the Angel, which shewed me these things: Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy Brethren the Prophets, and of them which keep the sayings of this Book; worship God, Rev. 22. 8, 9. If the heavenly Angels should say to God Almighty, Lord, what assurance hast thou given unto us, that we fall not, and be not cast down to the fallen Angels? What security have we, for our standing, and abiding here in Heaven, and to continue in this glory and happiness for ever and ever? Would not God Almighty then answer, and say unto them, You have my Word, my faithful sayings; the Word of a God that is true and certain, Psal. 119. 87. They had almost consumed me upon Earth: but I forsook not thy Precepts. For verily I say unto you, Till Heaven and Earth pass, one jot, and one tittle shall in no wise pass from the Law, till all be fulfilled, Mat. 5. 18. Heaven and Earth shall pass away: but my words shall not pass away, Mar. 13. 31. And it is easier for Heaven and Earth to pass, than one tittle of the Law to fall, Luk. 16. 17. This is the assurance that God hath given both to Angels and Men; if there were as many Enemies, as there be drops of water in the Sea, they shall not be able to destroy this Kingdom (the Church

Church of God on Earth) There shall not
 an hair of your head perish, *Luke 21. 18.*
 Persecutors may kill, but they cannot
 overcome; they may lay low, but they
 cannot lay waste; they may spoil, but they
 cannot utterly destroy; the Martyrs won
 the day. And they overcame him by the
 blood of the Lamb, and by the word of their
 Testimony; and they loved not their lives
 unto the death, *Rev. 12. 11.* Men live upon
 their Inheritance, and therefore are not
 willing to part with that, at any rate. The
 Church is God's Portion, and his Inheri-
 tance; For the Lord's Portion is his People;
 Jacob is the Lot of his Inheritance, *Deut.*
32. 9. The Saints are God's Jewels, which
 he will not suffer to be destroyed, but
 will make them up. And they shall be
 mine, saith the Lord of Hosts, in that day
 when I make up my Jewels, and I will spare
 them as a man spareth his own Son that ser-
 veth him, *Mal. 3. 17.* They are the Sheep
 of his Pasture, that enter into his Gates with
 thanksgiving, and into his Courts with praise,
Psal. 100. 4. These are they that God
 holds fast in his hand, so fast, that no
 man can pluck them out. I give unto them
 eternal life, and they shall never perish, nei-
 ther shall any man pluck them out of my hand:
 my Father that gave them me, is greater than

all; and no man is able to pluck them out of my Father's hand, John 10. 28, 29. The Church is Christ's body, and this body can never be drown'd, as long as the head keeps above water: He is an Advocate for his Church in Heaven, and fights against the Dragon and his Angels here below. *And there was war in Heaven, Michael and his Angels fought against the Dragon, and the Dragon fought and his Angels, Rev. 12. 7.* The Church hath been a long time on a Sea of Glass mingled with Fire, and there she will continue till the fourth Kingdom, that of Iron mixt with Clay, be broken to pieces, and become like Chaff of the Summer threshing-floors, and the wind carry them away, that no place be found for them, Dan. 2. 35. Notwithstanding, the Spouse of Christ stands on a Sea of Glass, mingled with Fire, she is not destroyed; *And I saw as it were a Sea of Glass, mingled with Fire, and them that had gotten the victory over the Beast, and over his Image, and over his mark, and over the number of his name, stand on the Sea of Glass, having the Harps of God; and they sung the song of Moses the Servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord, God Almighty; just and true are thy ways, thou King of Saints.*

Saints. Who shall not fear thee, O Lord! and glorifie thy Name? for thou only art holy: for all Nations shall come and worship before thee; for thy Judgments are made manifest, Rev. 15. 2, 3, 4. John the Divine, that out-lived all the Apostles, he being the last of them, as is believed, wrote this Book of the Revelations, in an excellent stile; the matter of it being excellent; it was sent to him from Heaven: Write the things which thou hast seen, and the things which are, and the things which shall be hereafter, Rev. 1. 19. That is, from that time to this, and from this time to the end of the World, of all the things concerning the Church of God in the latter days, and in the last days. Here we have a sight of the Church often, in the fifth chapter of this Book. And they sung a new song, saying, Thou art worthy to take the Book, and to open the Seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every Kindred, and Tongue, and People, and Nation, v. 9. This is a thanksgiving for their Redemption; being redeem'd by the blood of Christ, and delivered from wrath to come. In the twelfth chapter you have another sight of the Church, A Woman clothed with the Sun, and the Moon under her feet,

and upon her head a Crown of twelve Stars,
v. 1. But against this Woman came the
Red Dragon, with the power of Hell, to
devour her Child as soon as it was born.
The Devil and the World cannot endure
the pure Worship of God, and the true
Religion that is profess'd by God's Chil-
dren.

This Woman, the true Church of God,
fled into the Wilderness, where she had
a place prepared of God; but the Dragon
followed her, and made war with the
remnant of her seed, *which keep the com-
mandments of God, and have the testimony
of Jesus Christ*, v. 17. that in the genera-
tion of the Just. in all times. the Church
is the Mother, and the Womb that
brings forth Gods faithful people in all
ages; and though the Dragon in persecu-
ters hath made war against them, yet they
could never destroy them.

In the fourteenth Chapter you may see
this Church following the lamb wheresoever
he goes, and were redeem'd from among men,
and from the Earth, and having his fathers
name written in their foreheads, and in their
mouths was found no guile; these were Virgin
Saints, that had not drank of the Whores cup,
nor been defiled with her abominations.

You have a sight again of this Church
in

in the fifteenth chapter, which I mentioned before. And I saw as it were a sea of Glass, mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of Glass, having the Harps of God. See then these following things.

Their place.

Their posture.

Their victory.

Their thanks-giving.

1. Their place, as it were on a sea of Glass, that is, the World, and the People that are in it, *Psal. 46. 2, 3.* And four great beasts came out from the Sea, divers one from another, *Dan. 7. 3.* And I stood upon the sand of the Sea, and saw a beast rise up out of the Sea, having seven Heads and ten Horns, and upon his Horns ten Crowns, and upon his Heads the name of Blasphemy, *Rev. 13. 1.* This Sea then, is the World, and in this World you shall have trouble.

2. Their posture, They stand on the Sea of Glass; Glass is that which lets light into a room; wherever the Church of God is, there is light; light springing up, light breaking forth, light shining out. Believers are Children of the day, and of the light; God hath shined into their

their hearts, in the face of Christ Jesus. Now the World, and the Devil cannot endure this light, but blow up the coals, and kindle the fire of persecution, that they may put out, and destroy this light of saving knowledg. *Beloved, think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you,* 1 Pet. 4. 12. This is the sea of Glas, mingled with Fire; the fire of contention, the fire of persecution, and the fire of tribulation; yet however Gods people stand, they stand fast, and having done all, they stand, having their loins girt about with truth, and having on the breast-plate of righteousness, and their feet shod with the preparation of the Gospel of peace, *Eph. 6. 13, 14, 15.*

3. Their victory over the beast, and over his image, and over his mark, and over the number of his name; you see here who they are that get the victory, and this victory was got on the Sea of Glas mingled with fire; that is, in prisons, and in dungeons, and in great tribulations, and in times of great calamities, under sore trials. *Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword, (as it is written, for thy sake*

we are killed all the day long; we are accounted as sheep for the slaughter,) nay, in all these things we are more than conquerors, through him that loved us, Rom. 8. 35, 36, 37. who through faith subdued Kingdoms, brought righteousness, obtained promises, stopped the mouths of Lions, Heb. 11. 33. for whatsoever is born of God, overcometh the World, and this is the victory that overcometh the World, even our faith, 1 John 5. 4. the victory then the Saints get, is over the Devil, over his temptations, over his devices, and over all his assaults, and wiles. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this World, against spiritual wickedness in high places, Eph. 6. 12. this victory is over the World, the pleasures, of the World, and the profits of the World, and over the frowns of the World. Who is he that overcometh the World, but he that believeth that Jesus is the Son of God, 1 John 5. 5. this victory is over the beast, his ordinances, and laws; over his image, his worship; and doctrines; over his mark, his profession, and perswasion; over the number of his name, his agents, and instruments. This work is hard, and difficult, but the victory is sure and certain, and the reward will

be great. To him that overcometh, will I grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne, Rev. 3. 21.

4. Their Thanksgiving: They sung a double song, the song of *Moses*, and the song of the Lamb; a song of Mercy, and a song of Judgment: They stood on the Sea of Glass mingled with Fire, and blest and prais'd the most high God, and gave thanks unto him for that Victory they had got over the Beast, and over his Image, and over his Mark, and over the number of his Name, and for the many mercies and blessings they had received from God Almighty; that their Consciences were not in captivity; that their Principles were not in chains; and that their Understandings were not in the Precepts of men. The Lord doth multiply mercies, and magnifie mercies, delight in mercies, and follows his People with mercies and goodness all their days. *Who delivered us from so great a death, and doth deliver: in whom we trust, that he will yet deliver us.* The Father of mercies fills his Children with mercies, and their mercies he fills with comforts; and for this they bless and praise his holy Name in all the Congregations of the Just: And as
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the mercies of God do always abound towards the righteous; so the Judgments of God are made manifest against the wicked.

When the Church of God went out of Egypt, Pharaoh with his Army pursued after them, but he could never overtake them; and yet the Judgments of God soon overtook Pharaoh and his Army. Then sang Moses and the Children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the Sea: The Lord is my strength and song, and he is become my salvation: He is my God, and I will prepare him an habitation; my Father's God, and I will exalt him. The Lord is a man of war: the Lord is his name. Pharaoh's Chariots and his Host hath he cast into the Sea: his chosen Captains also are drowned in the Red Sea; the depths have covered them, they sank into the bottom as a stone. Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord, hath dashed in pieces the Enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee; thou sentest forth thy wrath which consumed them as stubble, Exod. 15. 1. to 7.

This was the song of Moses, a song of Mercy,

Mercy, and a song of Judgment; and this is the song of the Lamb, Mercy to his Church, and Judgment on his Enemies; he sends forth his wrath, and consumes his Enemies; he sends forth his Mercies, and saves his People; and this is that which fills God's People with joy and gladness, and his Enemies with rage and madness. *For when thy Judgments are in the Earth, the Inhabitants of the World will learn righteousness, Isa. 26. 9.* Where God's Mercies do not melt men, there his Judgments will teach them, or overthrow them; where his Love doth not draw men, there his Power will break them, or destroy them; where his Truth doth not conquer men, there his Wrath will consume them.

SEcondly, the Kingdom shall not be left to another people, *For from the top of the Rocks I see him, and from the Hills I behold him; lo, the people shall dwell alone, and shall not be reckoned among the nations, Numb. 23. 9.*

The true Church is the Kingdom, that shall not be left to another people.

The Father will not leave them.

The Son will not leave them.

The

The Holy Spirit will not leave them.
The good Angels will not leave them.
First, God the Father will not leave them. For the eyes of the Lord run to and fro throughout the whole Earth, to shew himself strong in the behalf of them, whose heart is perfect towards him, 2 Chron. 16. 9.

The wicked watcheth the righteous, and seeketh to slay him, the Lord will not leave him in his hand, nor condemn him when he is judged, Psalm 37. 32. 33. He shall feed his flock like a shepherd, he shall gather the lambs with his Arm, and carry them in his Bosom, and shall gently lead those that are with young, Isa. 40. 11. Can a woman forget her sucking Child, that she should not have compassion on the Son of her Womb? Yea they may forget, yet will I not forget thee, Isa. 49. 15. Let your conversation be without covetousness, and be content with such things as ye have, for he hath said, I will never leave thee, nor forsake thee, Heb. 13. 5. God will not leave his people, they are his habitation where he dwells; will a man leave his habitation, and wander up and down from place to place? Every Saint is Gods habitation. For thus saith the high and lofty one that inhabiteth eternity, whose name is holy, I dwell in the high and holy places; with him also that is of a contrite and humble Spirit,

to revive the Spirit of the humble, and to revive the Heart of the contrite ones, Isa. 57. 15. In whom you also are builded together, for an habitation of God, through the Spirit, Eph. 2. 22. Will a man forsake and leave his own Children to the wide World, to poverty, and misery, and great calamities? All true believers are Gods Sons and Daughters. Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you, and I will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty, 2 Cor. 6. 17, 18. Will men leave their Treasures and Jewels to Robbers and Thieves? O! what care do they take of these, to keep them safe and secure? For Treasure men will stretch their Consciences, and pawn their very Souls to the Devil, and run the adventure of their everlasting damnation. To gain Treasure men will go into forreign Countreys, and rake the bottom of the Sea, to seek for Silver, and to search for hidden Treasures. Gods Children are his Treasures, and his Jewels. And ye shall be a peculiar Treasure unto me above all people, Exod. 19. 5. For the Lord hath chosen Jacob for himself, and Israel for his peculiar Treasure, Pla.

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135. 4. *And they shall be mine, saith the Lord of Hosts; in that day when I make up my Jewels, Mal. 3. 17.* This is such a Treasure, as God will never leave to another People. There are three things of God always upon his People.

1. The Eyes of the Lord: *The Eyes of the Lord are upon the righteous, and his Ears are open unto their cry, Psal. 34. 15.* His Eyes run to and fro through the whole Earth, and they are never off from his own People; he beholds them with delight, and rejoiceth over them: his Eyes are on them for good, watching over them day and night.

2. The Name of the Lord: *And I looked, and lo, a Lamb stood on the Mount Sion, and with him an Hundred forty and four thousand, having his Fathers name written in their foreheads, Rev. 14. 1.* Him that overcometh, will I make a Pillar in the Temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the City, which is New Jerusalem, which cometh down out of Heaven from my God: and I will write upon him a new name, Rev. 3. 12. The Name of God is upon his People, and this shews to whom they do belong, and whose they are.

3. The comeliness and glory of the Lord:

And

And thy renown went forth among the Hea-
then for thy beauty, for it was perfect, through
my comeliness which I had put upon thee, saith
the Lord, Ezek. 16. 14. And the Lord will
create upon every dwelling place of Mount
Zion, and upon her Assemblies, a cloud, and
smoke by day, and the shining of a flaming
fire by night; for upon all the glory shall be a
defence, Isa. 4. 5. If ye be reproached for
the Name of Christ, happy are ye; for the
Spirit of glory, and of God, resteth upon you,
1 Pet. 4. 14. These are the things that
are upon the righteous. And there are
three things that God hath given to his
People.

1. Himself: But this shall be the Cove-
nant that I will make with the house of Israel,
after those days, saith the Lord, I will put
my Law in their inward parts, and write it
in their hearts, and will be their God, and
they shall be my People, Jer. 31. 33. They
shall call on my Name, and I will hear them:
I will say, It is my People; and they shall say,
The Lord is my God, Zech. 13. 9. For what
agreement hath the Temple of God with Idols?
for ye are the Temple of the living God, as
God hath said, I will dwell in them, and
walk in them, and I will be their God, and
they shall be my People, 2 Cor. 6. 16.

2. A Kingdom: Fear not little flock; for

it is your Father's good pleasure to give you the Kingdom, Luke 12. 32. And I appoint unto you a Kingdom, as my Father hath appointed unto me, Luke 22. 29. Blessed are the poor in spirit: for theirs is the Kingdom of Heaven, Matth. 5. 3.

3. Grace and Glory: For the Lord God is a Sun and Shield; the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly, Psal. 84. 11. And he said unto me, My grace is sufficient for thee, 2 Cor. 12. 9. Whether Paul, or Apollo, or Cephas, or the World, or Life, or Death, or things present, or things to come, all is yours, 1 Cor. 3. 22. O Christian! how canst thou say, thou hast nothing, or that thou hast but little? Here is thy Inventory, see here what thy heavenly Father hath given thee, count it, and cast it up. Thou hast all things; God hath given thee himself, and a Kingdom; grace and glory, things present, and things to come; the world, life and death are all thine; how great is thy happiness! O! wait but a little, and thou wilt be in the possession of all.

There be three things, that God will never take from his people, whiles they are in this life

1. His love and loving kindness. I have

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1. His love and loving kindness. I have

have loved thee with an everlasting love, therefore with loving kindness have I drawn thee, Jer. 31. 3. He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and manifest my self to him, John 14. 21. Having loved his own which were in the World, he loved them unto the end, John 13. 1. This the righteous are crown'd with in this life, He crowneth them with loving kindness, and tender mercies, Psalm 103. 4.

2. His Spirit. And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever, even the spirit of truth, John 14. 16, 17. ~~And~~ the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, Gal. 5. 22, 23.

Know ye not that ye are the temple of God; and that the Spirit of God dwelleth in you, 1 Cor. 3. 16. God will not leave his Children comfortless, he will not leave them orphans; the Spirit of God dwells in them, and abides with them, and resteth upon them, and leads them into all truth; it convinceth sinners, and it comforteth Saints, For the Spirit it self maketh intercession for us with groanings which cannot be uttered.

3. His

3. His Presence, which is the glory of his People, and the glory in the midst of them, God is in the midst of her: she shall not be moved; God shall help her, and shall be right early, Psalm 46. 5. Take counsel together, and it shall come to nought; speak the word: and it shall not stand; for God is with us, Isa. 8. 10. Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him, John 14. 23. The presence of God is the Saints Heaven on Earth: They do sometimes in a duty enjoy so much of God's presence, that it fills their eyes with tears, and their hearts with joy, they feel that they cannot express, and enjoy that which cannot be fully uttered, and taste that which they cannot declare to others. I did know a young man in the City of Exon, about thirty five years ago, who lay under many temptations, and fears, because he wanted God's comforting presence; but in a certain night, when all the people in the family were in their beds, and, as he thought, fast asleep, except himself, he rose up from his bed, and went up into the Garret, and there wrestl'd with God by prayer, with fervency, and many tears, but

but was then so terrified by temptations and fears, that he thought the Devil was present with him in the room, sometimes before him, and sometimes behind him, which did so distract and interrupt him, that he was forc'd often to break off for a little time, and this he continued to do for three nights together; but on the third night, as he was pouring out his Soul before the Lord in prayer, his voice was taken from him, that he could not utter a word, but his understanding remained with him, for about the space of a quarter of an hour, and in that time he thought himself to be in Heaven, or the Joys of Heaven to be in him; he then tasted, and enjoyed so much of God, that it was not possible for a man to utter nor to declare to others; but when his speech returned to him, that he could speak, he then found that this extraordinary presence of God withdrew it self from him; then he blest, and prais'd the God of Heaven, that had seal'd his Love to him, and given him the earnest of his Spirit, and victory over the Devil. God knows, that what I have here written, is true; and I appeal to Saints experience, whether they have not found this at the Throne of Grace, when they have been

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ying at God's feet, they have been then taken up into his bosom. *Oh tast and see that the Lord is good: blessed is the man that trusteth in him, Psal. 34. 8. There is a River, the streams whereof shall make glad the City of God: the holy place of the Tabernacles of the most High, Psal. 46. 4.* This is not a little Spring, but a River; not a few drops, but streams, that makes glad the hearts of God's People. Come and hear, all ye that fear God, and I will declare what he hath done for my Soul, *Psal. 66. 16.* By this you may see, God the Father will not leave his Children.

2. The Son will not leave them: *And Jesus came, and spake unto them, saying, All power is given unto me in Heaven and in Earth. Go ye therefore, and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even to the end of the World. Amen, Matth. 28. 18, 19, 20.* Will the Head leave the Body? Will the Vine leave the Branches? Will the Shepherd leave the Flock? Will the Fountain leave the Stream? Will the Bridegroom leave the Bride? Will the Purchaser leave the Purchase?

First then, the Church is his body; the body cannot live without the head; this is a living body, and the head gives life to every member of this body.

A life of Grace.

A life of Comfort.

A life of Glory.

Because I live, ye shall live also, John 14. 19. as the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me, John 6. 57. Now if we be dead with Christ, we believe we shall also live with him, Rom. 6. 8. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's, Rom. 14. 8. When Christ who is our life shall appear, then shall ye also appear with him in glory, Col. 3. 4. For this my Son was dead, and is alive again, he was lost, and is found; and they began to be merry, Luke 15. 24. And you hath he quickned, who were dead in trespasses and sins, Ephes. 2. 1. Every Member of the true Church is a living Member; and this life they all receive from Christ Jesus the Head; and this glorious Head cannot leave his own Body the Church: Let no man say he is a Member of Christ's Church, unless he be born again; Except a man be born again, he cannot

we see the Kingdom of God, John 3. 3. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again, 1 Pet. 1. 3. Every Member of Christ hath in him a vigorous Faith, a lively Hope, a saving Knowledge, a measure of the Spirit, and a sufficiency of Grace.

2. Christs Church is a fruitful Church, I am the Vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing, John 15. 5. you see here Christ Jesus is the Vine, and Believers are the Branches, the blessed Jesus will never leave these branches, for without him they can do nothing, but in him they are more than Conquerors, and do bring forth the fruits of Righteousness, love, and Charity: love towards God, and charity towards men, they do bring forth out of that treasure of grace that is in them, good lives and conversations, living righteously, and godly in this present world; all the Children of God, that are in this world, they are but as so many branches of this Vine, they are but as so many limbs of this Tree; they are but so many little partys and bodys, that make up this body of Christ, the Church of God; that shall be left to another people.

3. They

3. They are his flock. *I am the good shepherd of the sheep, and know my sheep, and am known of mine, John 10. 14.* Our Lord Jesus is that good shepherd and pastor, that feeds all the members of his body, he will not leave them, nor fly from them; that is the part of an hireling, *the hireling fleeth, because he is an hireling, and careth not for the sheep, v. 13.* when he was on Earth, he did not leave them, but watched over them, and preached peace to them, and nourished and cherished them, and fed them with that truth, which he had received from the Father, and often prayed for them; and when he left the Earth and went to Heaven, *there he ever liveth to make intercession for them.* But this man; because he continueth ever, hath an unchangeable Priest-hood, wherefore he is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them, Heb. 7. 24, 25. For there is one God, and one Mediator between God and Men, the Man Christ Jesus, 1 Tim. 2. 5. My little Children, these things write I unto you, that ye sin not, and if any man sin, we have an advocate with the Father, Jesus Christ the righteous, 1 John 2. 1. Every believer feeds on Christ Jesus by Faith, he sups with them, and they with him,

him, and when they leave this life, then they live and reign with Christ in the Heavenly glory.

4. The Church of God hath a fountain; and this fountain is the Lord, the fountain of life; and from this fountain come the streams, that make glad the City of God; this fountain is always flowing, and over-flowing, with love and kindness, mercy, and grace, righteousness and truth; They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the River of thy pleasures; for with thee is the fountain of life; in thy light we shall see light, Psalm 36. 8, 9. But whoever drinketh of the Water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him, a well of Water, springing up into everlasting life, John 4. 14. He that beleiveth on me, as the scripture hath said, out of his belly shall flow rivers of living water, John 7. 38. These rivers of living water will never be dried up, because it is water of life, and it flows from a fountain of life, that doth always refresh, strengthen, and comfort the people of God. For they drank of that spiritual rock that followed them, and that rock was Christ, 1 Cor. 10. 4.

5. The Church of Christ is a Bride,
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the Lambs wife: And Jesus said unto them, Can the Children of the Bride-chamber mourn, as long as the Bridegroom is with them? But the days will come when the Bridegroom shall be taken from them, and then shall they fast, Matth. 9. 15. He that hath the Bride, is the Bridegroom; but the friend of the Bridegroom, which standeth and beareth him, rejoiceth greatly, because of the Bridegroom's voice: this my Joy therefore is fulfilled, John 3. 29. And the Spirit and the Bride say, Come; and let him that heareth say come; and let him that is athirst, come; and whosoever will, let him take of the waters of life freely, Rev. 22. 17. And there came unto me one of the seven Angels, which had the seven Vials full of the seven last Plagues, and talked with me, saying, Come hither, I will shew thee the Bride, the Lamb's wife, Rev. 21. 9. This glorious Bride is the Church, and this Church is the Kingdom, that shall not be left to another people.

6. The Church of Christ is a purchased Possession: In whom also after that ye believ'd, ye were seal'd with that holy Spirit of Promise, which is the earnest of our Inheritance, until the redemption of the purchased Possession, unto the praise of his glory, Eph. 1. 13, 14. Remember thy Congregation which thou hast purchased of old; the Rod of thine inheritance

inheritance which thou hast redeemed, this Mount Sion wherein thou hast dwelt, Psal. 74. 2. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own blood, Acts 20. 28. Will men cast away that which they have dearly bought? It is bought with a price; therefore glorifie God in your body, and in your spirit, which are Gods, 1 Cor. 6. 20. You are not your own, you were bought by Christ Jesus; And the price he gave for you, was not Gold & Silver, which men take out of the Earth; For as much as ye know ye were not redeemed with corruptible things, as Gold and silver, from your vain conversation received by the tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot, 1 Pet. 1. 18, 19. Will men leave that which they have purchas'd to their worst and greatest Enemies? Hath not Christ Jesus purchased his Church with his own blood. For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, Rev. 5. 9.

Now if this be so who can believe, who can think, that the Church of God shall be left to another People.

Thirdly, The holy Spirit will not leave them; the spirit of truth, that dwelleth with you and shall be in you; I will not leave you comfortless, John 14. 17, 18. know ye not that your body is the Temple of the holy Ghost which is in you, which ye have of God, and ye are not your own, 1 Cor. 6. 19. Howbeit, when the spirit of truth is come, he shall guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he shall shew you things to come, John 16. 13. This holy Spirit of God is given, & it is given to them that ask it. If ye then, being evil, know how to give good gifts unto your Children; how much more shall your heavenly father give the holy spirit to them that ask him, Luk. 11. 13. Every true believer hath this spirit of Christ in him; But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Jesus from the dead, shall also quicken your mortal bodies, by his spirit that dwelleth in you, Rom. 8. 11. This Spirit of God is to be found no where but in the Church of God, and in every member of that body; Now if any man have not the Spirit of Christ, he is none of his, v. 9. As a tree is known by the fruit it bears, so is the spirit known to be in a man, by the fruits he brings forth; The fruit of the Spirit, is love, joy, peace,

long-

long-suffering, gentleness, goodness, faith,
meekness, temperance; against such there is
no law, Gal 5. 22, 23.

First then, the Spirit of God convinceth

Secondly, it quickeneth.

Thirdly, it leadeth.

Fourthly, it strengtheneth.

Fifthly, it comforteth.

Sixthly, it maketh intercession.

Seventhly, it witnesseth.

Eighthly, it sealeth.

Ninthly, it revealeth.

Tenthly, it resteth on you.

That good work, that is begun in any
man or woman, and carried on from first
to last, is attributed to the Spirit of God.
The father he ordains, calleth and chuseth,
and hath blessed us with all spiritual bles-
sings, in heavenly places, in Christ, Eph 1. 3.

The Son he hath redeemed us, and de-
livered us, from wrath, from sin, and
from the world, and from the curse of
the law, Luke 1. 68.

The Spirit he applies all that to us, that
God hath given, and Christ purchas'd,
and from hence it ariseth, that there is
so much contention, and disagreement
amongst men, this is that, which brings a
Sword, that brings a War, and makes
divisions, and one man to hate and per-
secute

secure another, namely, from the seed that is in them, and from the Spirit that is in them. *For he that is born after the flesh, persecuted him that was born after the Spirit, even so it is now, Gal. 4. 29. For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to the other, Gal. 5. 17.* It is so contrary, that you may find this in the nearest relations, as husband and wife, parents and children, brothers and sisters, if any of them be in the Spirit of God, and enlightened, and renewed in their minds, and the others be not, but are in the spirit of the evil one, in the spirit of the world, under darkness, and blindness; there can be then no agreement, but discord and division, and they are contrary one to the other, as to spiritual things: *For the world knows not the Spirit of God, neither can it receive it.* Take two men, that were great strangers one to the other; the one living in the *East Indies*, and the other in the *West*; and after some time, they both return home to this land; and by a special providence they here meet together, and after a little discourse one with the other, they so well agree, being knit together in love, that they could even live and die together, because they

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were of one spirit, the Spirit of God being in them both, and that unites them, and makes them to be one in hope, and faith, in love and affection. The members of Christs body are many, but one spirit in them all, endeavouring to keep the unity of the Spirit in the bond of peace. *There is one body and one spirit, even as you are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all, Eph. 4. 3 4, 5, 6.* This blessed Spirit did never leave the Church of God, nor never will, so long as God hath a Church here on Earth; this Spirit of God leads every true believer into all truth, and from strength to strength, and from glory to glory, from one degree of grace to another, till they are taken up into the heavenly glory, and to be with Christ Jesus, and with the Spirits of Just men made perfect.

Fourthly, The blessed Angels will not leave them.

1. The Angels did proclaim the birth of our Saviour. *And suddenly there was with the Angel a multitude of the Heavenly Host, praising God, and saying, Glory to God in the highest, and on Earth peace, good will towards men, Luke 2. 13, 14.*

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2. They

2. They do rejoyce at the conversion of sinners; *I say unto you, that likewise Joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine Just persons which need no repentance,* Luke 15. 7.

3. The Angels of the Lord encamp round about them that fear him, and deliver them, Psal. 34. 7. For we are made a spectacle unto the world, and to Angels, and to men, 1 Cor. 4. 9. For this cause ought the Woman to have power on her Head, because of the Angels, 1 Cor. 11. 10.

4. They are all ministring Spirits; Spirits sent forth to minister for them who shall be Heirs of Salvation, Heb. 1. 14.

5. Lazarus died, and was carried by the Angels into Abrahams bosom, Luke 16. 22.

The mystery of Angels we shall better understand in the next world, than we do in this; but this is certain, the Church of God receives great benefits by them, as I have prov'd before. They are Spirits that are invisible; They enter into our Houses, as the light doth; They take up no room, nor juttle any body aside; They see and behold us, though we see not them, and do us good though we know it not, and oftentimes keep evil from us, though we do not understand it.

Heaven

Heaven is their countrey, yet they are often upon the Earth, and do know the state and condition of the Church better than we do; *Then the Angel of the Lord answered, and said, O Lord of Hosts, how long wilt thou not have mercy on Jerusalem, and on the Cities of Judah, against which thou hast had indignation these threescore and ten years? and the Lord answered the Angel that talked with me, with good words, and comfortable words, Zech. 12. 13.* By this you may see, God the Father will not leave his Children; Christ Jesus the Son of God, will not leave the Members of his Body; the Spirit of God will not leave its temple, that he dwells in; the Angels of God will not leave the charge that is committed to them: *The Kingdom shall not be left to another People.*

First, It shall not be left to another People, as the *Canaanites* were left to the Sword of *Joshua*, and to the Sword of the *Hebrews*, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the Lord commanded *Moses*.

So *Joshua* took the whole Land, according to all that the Lord had said unto *Moses*, and *Joshua* gave it for an Inheritance unto *Israel*, according to their divisions, by their Tribes,

and the land did rest from war, Joshua II. 20, 23. the Church of God shall never be left to another People, as the Amalekites were left to the Spears, and Swords of Saul, and his Army. Now go, and smite Amalek; and utterly destroy all that they have, and spare them not, but slay both Man and Woman, Infant and Suckling, Ox and Sheep, Camel and Ass, 1 Sam. 15. 4. The Enemies may fall upon some small parties, here and there, and rout, and destroy some of them, as they have done all along, but they will never be able to rout, and destroy the main body of the Church. This they could never do, with all their power, force, and multitudes, that they have brought together against the Church of God; This they could never do, and this they shall never be able to do, as I have shewed before, the Enemies have done their utmost oftentimes, to cut off and destroy the Church of God, by wicked ways, by cruel laws, and by bloody hands. For lo! thine Enemies make a tumult, and they that hate thee, have lift up the head; they have taken crafty counsel against thy People, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance; for they have con-

sulted

sulted together with one consent: they are confederate against thee, Psal. 83. 2, 3, 4, 5. This they have done often, and this they will do, by tumults, by crafty counsel, and by a confederacy. Why do the Hea-then rage, and the People imagine a vain thing? the Kings of the Earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the Heavens shall laugh, the Lord shall have them in derision; then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my King upon my holy hill of Sion, Psal. 2. 1, to 6. When men have done all they can, and done their worst; yet God will set his Son upon his holy hill, of Sion, and all the Enemies that are in the world will not be able to hinder it; men speak great words, and it comes to nothing, God speaks, and his word stands, the Church of God is like a rock by the Sea side; the Waves beat violently against the rock, but they break not the rock, but themselves. The Enemies of Gods Church have made many assaults, and like the Waves of the Sea, have beat violently against it, and upon it; but they break not the Church, but themselves to pieces.

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The Church of God is like the Sea, what it loseth in one place, it gains in another: When the Enemies are destroying God's faithful Servants in one place, then the God of Heaven is increasing, and gathering of them in another place, by calling, and converting of hundreds and thousands, turning them from darkness to light, and from the power of Satan to himself; convincing their consciences, enlightning their minds, opening their understandings, purifying their hearts by Faith, and blessing them with spiritual blessings, causing them to stand up to be faithful Witnesses, and to bear faithful Testimonies in their day, as others had done before them, for God, and his Truth. By this it appears very plain, that the Kingdom shall not be left to another People.

Secondly; It shall not be left to another People: *The people shall dwell alone, and shall not be reckoned among the Nations.* This people shall not mingle themselves with other people, *Numb. 23. 9.* They shall not cleave one to another; the World is one thing, but the Church of God is another thing; the World is a common Field, but the Church is a well watered Garden, *Isa. 51. 3.* *The Garden of the Lord,* *Isa. 58. 11.*

Isa. 58. 11. The World is as a Wilderness,
 a barren Defart, but the Church is a
Vineyard, which the Lord hath planted, Psal.
80. 15. The World is a destroying Moun-
 tain, *Jer. 51. 25.* but the Church is God's
 Holy Hill, *Psal. 2. 6.* The World is a
 Kingdom of darkness, *Eph. 5. 11.* but the
 Church is the Kingdom of his dear Son,
Col. 1. 13. The World is as a Field of
 Blood, but the Church is a righteous Na-
 tion. The World is a Den of Thieves, but
 the Church is God's Family, and household,
Ephes. 2. 19. The World lies in wickedness,
1 John 5. 19. but the Church is glorious,
 without spot or wrinkle, *Ephes. 5. 27.* The
 World is as a heap of rubbish, but the
 Church is God's peculiar Treasure, *Psal.*
135. 4. The World is a lump of vanity,
 but the Church is the City of God, *Psal.*
87. 3. The World is as a common Har-
 lot, but the Church is the Spouse of
 Christ, *Cant. 5. 1.* The World is the ha-
 bitation of Devils, *Rev. 18. 2.* The Devil
 is the God of this World, the Prince of the
 power of the Air, the Spirit that now work-
 eth in the Children of disobedience, *Eph. 2. 2.*
 But the Church is the habitation of God,
 a chosen Generation, a royal Priesthood, an
 holy Nation, a peculiar People, *1 Pet. 2. 9.*
 By this you may see what the World is,
 and

and what the Church of God is; how vastly they differ the one from the other, and how unlike they are the one to the other; and have been ever separated the one from the other: *Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness; and what communion hath light with darkness; And what concord hath Christ with belial; or what part hath he that believeth, with an Infidel; and what agreement hath the Temple of God with Idols? For ye are the Temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my People; wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty, 2 Cor. 6. 14, to 18.* The Kingdom shall not be left to another People, but this People shall dwell alone, and shall not be reckoned among the Nations.

Thirdly, It shall not be left to another People, to follow their examples. *Thou shalt not follow a multitude to do evil, Exod. 23. 2.* you must not follow bad men for company, nor good men for applause. When the Children of Israel were to enter

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ter into the land of Canaan, they were not then to enquire after their Gods; Take heed to thy self, that thou be not spared by following them, after that they be destroyed from before thee; and that thou enquire not after their Gods, saying, How did these nations serve their Gods? Even so will I do likewise, Deut. 12. 30. And ye shall destroy all their Pictures, and destroy all their molten Images, and quite pluck down all their high places, Numb. 33. 52. Thou shalt not bow down to their Gods, nor serve them, nor do after their works, but thou shalt utterly overthrow them, and quite break down their Images, Exod. 23. 24. But ye shall destroy their altars, break their Images, and cut down their Groves, Exod. 34. 13. But thus ye shall deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire, Deut. 7. 5. Let the reader then, well consider these Scriptures, and dwell a little on them, God will not be worship'd by imitation, that is to worship ye know not what, God is the author, and object of true worship, the Jews were not to enquire after other Gods and the Lord commanded them to destroy all their Pictures, and to pull down their Images; and burn them with fire; they were not to keep them

them in their Houses, nor to worship them in any place.

How vain, and silly a thing is it, for people to worship Idols, and Images, the works of mens hands; they may make them eyes, but they cannot make them see; they may make them ears, but they cannot make them hear; they may make them feet, but they cannot make them walk; they have been often snares, but never helpers, they have brought Judgments upon People, but never turned away any. Men have provoked the Lord, with their inventions, and never pleased him with their Idols; this prov'd a snare to *Israel* of old, and brought upon them Gods heavy Judgments. The Lord God is very Jealous of his worship, and will not have his glory given to graven Images. The Lord hath had a People in all ages, and in all times, that hath worshiped him according to his own will and commands.

For all people will walk every one in the name of his God, and we will walk in the name of our God for ever and ever, Mic. 4. 5. The true worshippers shall worship the Father in Spirit and in truth, for the Father seeketh such to worship him, *John 4. 23.* For we are the circumcision, which worship God in the Spirit, and rejoyce in Christ Jesus, and have no confidence

idence in the flesh, Phil. 3. 3. Fear God, and give glory to him, for the hour of his Judgment is come, and worship him that made Heaven, and Earth, and the Sea, and the fountains of Waters, Rev. 14. 7. Little Children, keep your selves from Idols, 1 John 5. 21. Thus I have shewed you, that the Kingdom shall not be left to another people, (the Church of God.)

Thirdly, It shall break in pieces, and consume all these Kingdoms.

This destruction is not of mens lives, but of mens lusts ; this destruction is not of mens bodies, but of that sin that reigns in their mortal bodies ; this destruction is not of mens Rights and Properties, but of that vanity, and enmity, that is in their hands, and in their minds. For if ye live after the flesh, ye shall die, but if ye through the spirit do mortifie the deeds of the body, ye shall live, Rom. 8. 13. Mortifie therefore your members which are upon Earth, fornication, uncleanness, inordinate affection evil concupiscence, and covetousness, which is Idolatry, Col. 3. 5.

I have already shewed you a draught of the True Church ; and now I will shew you a Map of the World : The whole

World lies in wickedness, 1 Joh. 5. 19. Love not the World, neither the things that are in the World; if any man love the World, the love of the Father is not in him; for all that is in the World, the lust of the Flesh, the lust of the Eyes, and the pride of Life, is not of the Father, but is of the World, and the World passeth away, and the Lust thereof, but he that doth the will of God, abideth for ever, 1 John 2. 15, 16, 17.

First, It is a dead World, dead in Sins, dead in trespasses. When the Assyrian Army came up against Jerusalem, to destroy the Church of God, the Lord sent an Angel, that did destroy that great Army, one hundred fourscore and five thousand; this was done in one night, Isa. 37. 36. and when the inhabitants of Jerusalem arose early in the morning, they were all dead Corps; what a sight was this to behold? Should we see great numbers of dead Corps lie upon the Earth, this would not be desireable to us, the sight would offend us, and the smell would offend us, and the thoughts of it would trouble us, O! what is it then, to behold, and see a dead world, a world that lies in wickedness, a world that is spiritually dead, this is the sad state and condition of every man and woman of the World; they live,

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live, and yet they are dead, they are without spiri ual life. But she that liveth in pleasure, is dead while she liveth, 1 Tim. 5. 6. They live in the pleasures of sin, but the Spirit of Truth liveth not in them, they live, but without God in the World. At that time ye were without Christ, being aliens from the common-wealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the World, Eph. 2. 12. Oh! how can they expect to live with God in another World, that live without God in this? this is next to living in Hell, with Devils, and Damned Spirits; wicked men are but as so many walking Ghosts. And you hath he quickened, who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of disobedience, among whom also we had all our conversations in times past, in the lusts of our flesh, fulfilling the desires of our flesh, and of the mind, and were by nature the Children of wrath; Eph. 2. 1, 2, 3. You see here these Gentiles walked; though they were dead, dead in trespasses and sins, yet they walked; but how did they walk? they walked as the most of men and women walk now.

1. They

1. They did walk according to the course of this World.

2. According to the Prince of the power of the Air, the Spirit that now worketh in them.

3. The Children of disobedience.

4. Fulfilling the desires of the flesh, and of the mind.

5. They were by nature the Children of wrath. *For this my Son was dead, and is alive again, he was lost, and is found, Luk.*

15. 24. How loud need a man to speak, that the dead may hear; their bodies are but as so many living Coffins, to carry about their dead Souls in; the Worlds faith is a dead faith; the worlds worship is a dead worship; the worlds ministry is a dead ministry; how can a dead world have a living faith? how can a dead ministry speak forth the words of spirit and life? how can a dead worship be profitable to men, and acceptable to the living God? *There was a great cry in Egypt, for there was not a house where there was not one dead, Exod. 12. 30.* There was then a great cry in Egypt, and the cause of this cry was, because the Lord had passed through his Enemies to smite them, for there was not a house where there was not one dead; where is that family to be found

found amongst us, that there is not one or more dead in it? dead in their sins, dead Godward, and Christward, and Heavenward? Are there not in most houses all dead, Parents dead, and Children dead? Masters dead, and Servants dead; and yet no crying heard for this? The fear of God is not in their houses, nor his name is not there call'd upon; the Peace of God is not there, nor the love of God; they live, but Christ Jesus liveth not in them, they are without all spiritual life and grace, and the wrath of God abideth on them, *Joh. 3. 36.* Men will believe the words of a Prince, they will believe the words of a Man, but they will not believe the word that God hath spoken to them. God hath said, If ye live after the flesh, ye shall die, *Rom. 8. 13.* but who believes it? God hath said, Ye shall die in your sins, if ye believe not, *John 8. 24.* but who minds it? They will be venturers, and run the risque, and hazzard of losing all, this is a dead world, that will not hear; *Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live, Joh. 5. 25.*

Secondly, It is a dark world; it lies in darkness, under thick darkness, and how great

great is that darkness? But if thine Eye be evil, thy whole body shall be full of darkness: if therefore the light that is in thee be darkness, how great is that darkness? Mat. 6. 33. To give light to them that sit in darkness, and in the shadow of death, Luk. 1. 79. Then spake Jesus again unto them, saying, I am the light of the World, he that followeth me shall not walk in darkness, but shall have the light of life, Joh. 8. 12. I am come a light into the world, that whosoever believeth on me, should not abide in darkness, Joh. 12. 46. The night is far spent, the day is at hand, let us therefore cast off the works of darkness, and let us put on the armour of light, Rom. 13. 12. Have no fellowship, with the unfruitful works of darkness, but rather reprove them, Eph. 5. 11. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, Eph. 6. 12. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded their eyes, 1 John 2. 11.

There be three things that have darkened the world.

1. The Devil.
2. Sin.

3. The

3. The inventions of Men.

first, the Devil. *He is the ruler of the darkness of this world*; He is a ruler, but it is of darkness, and this darkness is of this world.

The Devil is Darknes.

His nature is Darknes, *Jude 6.*

His prison is Darknes, *1 Pet. 3. 19.*

His power is Darknes, *Col. 1. 13.*

His Kingdom is Darknes, *Rev. 16. 10.*

His work is Darknes, *Mat. 12. 26.*

Joh. 3. 8.

If our Gospel be hid, it is hid to them that are lost; in whom the God of this World hath blinded the minds of them which believe not, that the light of the glorious Gospel of Christ, who is the Image of God, should shine in them, *2 Cor. 4. 3, 4.*

The Devil as he is the god of this world, he blinds the minds of men, and puts out their eyes, the eyes of their understandings, that the light of the glorious Gospel may not shine into them, *2 Cor. 4. 4.* As he is the Prince of the Air, he worketh in the Children of disobedience, *Eph. 2. 2.* But what doth he work in them? No good be-
ware. The Devil works in them his own nature, his will and property; he works in them, darkness, blindness, and ignorance, that they may be like him, and do his works.

works. Ye are of your Father the Devil, and the lusts of your Father ye will do, be as a murderer from the beginning, and abode not in the truth, because there is no truth in him, when he speaketh a lie, he speaketh of his own, for he is a liar, and the Father of it, Joh. 8. 44. and as he is the Ruler of the darkness of this World, so he rules in dark hearts, in dark Souls, in dark understandings, & fills them with so much darkness, that they love darkness, and hate the light. And this is the condemnation, that light is come into the World, and men loved darkness rather than light, because their deeds were evil, Joh. 3. 19. the Devil is called the power of darkness, Col. 1. 13. for he fills thousands of People with darkness; Nations and Kingdoms he fills with darkness. And he opened the bottomless Pit, and there arose a smoke out of the Pit, as the smoke of a great furnace, and the Sun and the Air were darkened by reason of the smoke of the Pit, Rev. 9. 2. And his Kingdom was full of darkness, Rev. 16. 10. But as the Devil is the strong man arm'd, that keeps this house; When a strong man arm'd keepeth his Palace, his goods are in peace, but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth the spoil, Luke 11. 21, 22. Every

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broken in pieces and consumed. 127

evil wicked and dark heart is the Devils house,
was and all the Children of disobedience are
e no his goods, his slaves, and vassals, and cap-
him tives. And that they may recover them-
selves out of the snare of the Devil, who are
for taken captive by him at his will, 2 Tim. 2.26.
and

this Secondly, Sin darkens; Having their un-
dark derstandings darkened, being alienated from
nem the life of God, through the ignorance that is
rk- in them, because of the blindness of their
con hearts, who being past feeling, have given
rld themselves over unto lasciviousness, to work all
be uncleanness with greediness, Eph 4. 18, 19.
the Who leave the paths of uprightness, to walk
Col in the ways of darkness, who rejoyce to do
ple evil, and delight in the frowardness of the
he wicked, Prov. 2. 13, 14. The path of the
hot just is as the shining light, that shineth more
of and more unto the perfect day; but the way of
the wicked is as darkness, they know not at
son what they stumble, Prov. 4. 18, 19. The A-
his postle Paul shews the dark state of the
to Gentiles, and of the Jews in that day;
id They became vain in their imaginations, and
m their foolish heart was darkened, professing
ce themselves to be wise, they became foolish,
bon and changed the glory of the incorruptible God
im into an Image made like to corruptible man,
or and to Birds, and to four-footed beasts, and
er to creeping things; wherefore God also gave
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them

them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves; who changed the truth of God into a lie, and worshiped, and served the creature more than the Creator, who is blessed for ever. Amen. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, back-biters, haters of God, despisers, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, (that they which commit such things, are worthy of death) not only do the same, but have pleasure in them that do them, Rom. I. 21. to the end.) This was the sad and dark state of the Gentiles then.

Let us see next that of the Jews; what was their state then; they were the National Church, and unto them were committed the Oracles of God; they had Moses, and the Prophets; the Law, and the Testimony, the Covenant, and the Promise. What advantage then hath the Jew?

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or what profit is there of circumcision? Much every way, Rom. 3. 1, 2. Notwithstanding their privileges, and the many advantages they then had above the Gentiles, yet their state was a dark state; a cursed state, sin had so darkened their Hearts, and minds, and understandings, that they had forsaken, and gone out of the way of truth; as you may see at large in Romans 3. What then, are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin, as it is written, There is none righteous, no not one: there is none that understandeth, there is none that seeketh after God, they are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one; their throat is an open Sepulchre, with their Tongues they have used deceit, the Poison of Asps is under their Lips, whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace have they not known; there is no fear of God before their Eyes, ver. 9, to 18.

Thirdly, the inventions of men darken.

When men leave the precepts of God, and follow the precepts of men; when men leave the scriptures of truth; and fol-

low the traditions of men; when men leave the pure worship of God, and follow Idolatry; when men leave the path of the Just, that shineth more and more unto the perfect day, and walk in the way of Baal; then their Hearts are darkned, and their minds are blinded, and their understandings are clouded, that they see not whither they go; then they submit to any thing; then they bow down to any thing, and worship any thing; thus did the Gentiles, they changed the glory of the uncorruptible God, into an image made like to corruptible man, and to birds, and to four-footed beasts, and to creeping things, and worshiped and served the Creature more than the Creator, Rom 1. 23, 25.

Thus did the Jews do of old. And the Children of Israel did secretly those things that were not right, against the Lord their God; and they built them high places in all their Cities, from the Tower of the Watchman, to their fenced City. And they set them up images and groves in every high hill, and under every green Tree, and they burnt incense in all the high places, as did the Heathen whom the Lord carried away before them, and wrought wicked things to provoke the Lord to anger, for they served Idols, whereof the Lord had said unto them, Ye shall not do this thing; yet the Lord testified against Israel, and

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and against Judah, by all the Prophets, and by all the Seers, saying, Turn ye from your evil ways, and keep my commandments, and my statutes, according to all the Law, which I have commanded your Fathers, and which I sent to you by my Servants the Prophets; notwithstanding they would not hear, but hardened their Necks like to the Necks of their Fathers, that did not believe in the Lord their God, and they rejected his statutes, and his covenants that he had made with their Fathers, and his testimonies which he had testified against them, and they followed vanity, and became vain, and went after the Heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them, and they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshiped all the host of Heaven, and served Baal, and they caused their Sons and their Daughters to pass through the Fire, and used Divination, and Inchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger, 2 Kings 17. 9, to 17.

O learn from hence these four things.

First, When men leave God, God leaves them; when men leave truth, truth leaves them; when men leave the true Church,

Church, the Church leaves them. I said indeed, that thy house, and the house of thy father should walk before me for ever, but now the Lord saith, Be it far from me; for them that honour me, I will honour, and they that despise me shall be lightly esteemed, 1 Sam. 2. 30.

Secondly, You may see, and understand by this, what that is, that blinds, and darkens, nations and people; the Devil darkens, Sin darkens, and the inventions of men darken; And he opened the bottomless Pit, and there arose smoke out of the Pit, as the smoke of a great furnace, and the Sun and the Air were darkened by reason of the smoke of the Pit, and there came out of the smoke Locusts upon the Earth, and unto them was given power, as the Scorpions of the Earth have power, Rev. 9. 2, 3.

Thirdly, Marvel not then, that men are ignorant and blind, superstitious, and inventors of evil things; Idolaters and Blasphemers. What wonder then is it to see these things, when men change the Truth of God into a Lie, and hold the Truth of God in unrighteousness? And for this cause God shall send them strong delusions, that they should believe a Lie; that they all might be damned, who believed not the Truth, but had pleasure in unrighteousness, 2 Thes 2. 11, 12. They feared the Lord, and served their own Gods,
after

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After the manner of the Nations, whom they carried away from thence, 2 Kings 17. 33. Fourthly, Learn from hence the cause of the sufferings of the People of God in all times. This hath been the flaming sword of persecution, that hath turn'd every way against them, in all places; namely the dark World by their inventions, and by their cruel Decrees. And it was given unto him to make war with the Saints, and to overcome them, and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the Earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the World, Rev. 13. 7, 8. Here was a War, and this War was with the Saints, whose names were written in the book of Life of the Lamb slain from the foundation of the World. The cause of this War was for their not worshipping the image of the beast; this the Saints of God could not do; and therefore they were slain. And cause that as many as would not worship the image of the beast, should be killed; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name, ver. 15. 17. The Saints did not make the image; therefore they would not worship the
G 4 image;

image; they did not set up this worship, neither will they be worshipers of it, with the World. God gives life to his worship, but the Beast gave life to this, by forcing, and compelling; *saying to them that dwell on the Earth, that they should make an image to the beast; and he had power to give life unto the image of the beast, that the image of the beast should both speak &c.* ver. 14, 15.

This indeed is a mystery, but if my reader be a Child of Light, he will understand it, by that little light I have here given him in this mystery.

Thirdly, It is an evil World; what evil is there out of Hell, that may not be seen in this World? What do you see in this World but evil? What is there done by this World but evil? And what do you expect from this World but evil? *Who gave himself for our sins, that he might deliver us from this present evil World,* Gal. 1. 4. When our Lord Jesus was upon the Earth; he then prayed for them that did believe, and he prayed for them which should believe on him hereafter; he prayed long, and he prayed fervently, *that all they whom the Father had given him, might be kept from the evil of the World,* Joh. 17. 15. *Pure Religion and undefiled before God, and the*

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the father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the evil world, Jam. 1.27.

First then, What have the Saints of God seen in this World but evil, and do still see it? men wallowing in the mire, and filth of sin, and all wickedness; praying for their own damnation; and treasuring up of wrath against their own Souls; marching in troops to Hell and Damnation. They are wise to do evil, but to do good they have no knowledge, the thoughts of their hearts are evil and that continually; the words of their mouths are evil, full of cursing and bitterness; the works of their lives are evil being abominable.

Love not the World, neither the things that are in the World; if any man love the World, the love of the Father is not in him: For all that is in the World, the lust of the Flesh, the lust of the Eyes, and the pride of life, is not of the Father, but is of the World, 1 John 2. 15, 16. you see here what is in the World; it is lust, nothing but lust; the lust of the Flesh, and the lust of the Eyes, and the pride of Life; the lust of drunkenness, the lust of Swearing, the lust of Uncleaness, the lust of Adultery, the lust of Idolatry, the lust of

Covetousness, the lust of Ambition, and of Pleasures, and Idleness, a fulfilling the desires of the Flesh, and of the Mind; this is that the World is covered with as with a Garment. Then when lust hath conceived, it bringeth forth sin: and sin when it is finished, bringeth forth death, James 1. 15.

Secondly, what is done by the World but evil? Evil to themselves, and Evil to the Saints. And moreover, I saw under the Sun the place of Judgment, that wickedness was there: and the place of Righteousness, that iniquity was there, Eccl. 3. 16. so I returned, and considered all the oppressions that are done under the Sun, and behold, the tears of such as were oppressed, and they had no comforter; and on the side of the oppressors there was power, but they had no comforter. Wherefore I praised the dead, which are already dead, more than the living, which are yet alive; yea better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the Sun, Eccl. 4. 1, 2, 3.

This is that which provokes the Lord, and the Eyes of his glory; and this is that, that hath made the Eyes of the people of God to run down with tears. Rivers of Waters run down mine Eyes, because they keep

keep not thy Law, Psal. 119. 136. Oh! that my head were Waters, and mine Eyes a fountain of Tears, that I might weep day and night for the slain of the daughter of my People, Jer. 9. 1. And the Lord said unto him, Go through the midst of the City, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh, and that cry for all the abominations that be done in the midst thereof, Ezek. 9. 4. And when he was come near, he beheld the City, and wept over it, saying, If thou hadst known, even thou, at least in this thy day the things which belong unto thy Peace? but now they are hid from thine Eyes, Lu. 19. 41, 42. For many walk, of whom I have told you often, and now tell you even weeping, that they are the Enemies of the Cross of Christ; whose end is destruction, whose God is their Belly, and whose Glory is their shame, who mind Earthly things, Phil. 3. 18, 19. Behold, and see, O persecuting World! the love and pity, that is in the Hearts of Gods Children towards you. They sigh, and mourn for your abominations; they weep, and tears run down like water from their Eyes, for your sins and wickedness; you persecute them, and yet they pray for you; you hate and despise them, yet they pity you; and seek, and endeavour to save you. You can
commit

commit sin with both hands, but you do not sigh and mourn ; you can treasure up wrath against your selves, but you cannot turn it away ; you can pull down Judgments upon you, but you cannot remove them.

Thirdly, What do you expect, that are the Saints of God, from this World but Evil? *For I know your manifold transgressions and your mighty sins ; they afflict the Just, they take a bribe, and turn aside the poor in the gate from their right, Amos 5. 12. Who hate the good, and love the evil, who pluck off their skin from off them, and their flesh from off their bones ; who also eat the flesh of my people, and slay their skin from off them, and they break their bones, and chop them in pieces, as for the Pot, and as the flesh within the Cauldron, Mic. 3. 2, 3.* if you look into the 11th of the *Hebrews*, that little book of Martyrs, there you will see, what the sufferings of Gods Children were of old ; and if you read the Acts of the Apostles, that will shew you how cruel the world was then to the Church of God ; and has it been kinder since? The Saints and Martyrs have not found it so. *Confirming the Souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the Kingdom of God,*

God, *Acts* 14. 22. A Leopard cannot change his spots, and a Lion cannot change his nature; no more can a wicked man cease from evil; he hates the image of God wherever he sees it. Let no good man expect good from the World; it did hate Christ Jesus, and it now hates all his members; *In the World ye shall have tribulation; but be of good cheer, I have overcome the World, Joh.* 16. 33. The World hath been always storming the Church of God, and is always preparing to make new assaults expect therefore nothing from an evil World but evil; pray therefore that you may be kept from the evil of the World.

Fourthly, It is a carnal World. *For to be Carnally minded is Death but to be Spiritually minded, is Life and Peace.* Here the Apostle shews the difference between a carnal man, and a spiritual man; A carnal man is dead, he hath no spiritual life in him, but a spiritual man hath both life and peace; that life which is eternal, *John* 10. 28. and that peace which passeth all understanding. A carnal mans life is in himself, but a spiritual mans life is in Christ Jesus. A carnal man receiv'd his life from God by Creation, but a spiritual man receiv'd his life from Christ Je-
sus

fus by grace ; A carnal mans mind is
 Earthly, that is his sin ; but a spiritual
 mans mind is Heavenly, that is his Joy.
 A carnal mans mind cannot be subject to
 the Law of God ; but the spiritual man,
 with his mind, *serves the law of God, Rom.*
7. 25. A carnal mans mind is full of enmi-
 ty against God, a spiritual mans mind is
 full of love to God: *Because the carnal*
mind is enmity against God, for it is not sub-
ject to the law of God, neither indeed can be,
Rom. 8. 7. Enemies may be reconcil'd, but
 Enmity never will be reconcil'd. This
 enmity that is in the Hearts, and minds of
 men against God is very great, and it shews
 it self many ways.

1. They hate God, *Rom. 1. 30.* Because
 of his holiness, his purity, his truth, his
 laws ; and therefore God calls them his
 Enemies. *Rule thou in the midst of thine*
Enemies, Psal. 110. 2. *Yea the fire of thine*
Enemies shall devour them, Isaiah 26. 11.
But these mine Enemies which would not that I
should reign over them, bring hither, and slay
them before me, Luke 19. 27. And you that
 were sometime alienated, and Enemies in your
 minds by wicked works, *Col. 1. 21.* Every
 carnal man in the World is an open and a
 profess'd Enemy against God by wicked
 works ; *the works of the Devil, the works*
 of

of the Flesh, that are manifest, which are these, Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witch-craft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkenness, Revellings, and such like, Gal. 5. 19, 20, 21. These are the works of the flesh, wicked works; enemies in your minds by wicked works.

2. They hate the ways and worship of God. The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned, 1 Cor. 2. 14. The carnal World did never like the worship of God; Gods worship is too holy, and pure for carnal men; it is too spiritual, and strict for them; they love the way that is broad, where the most go, Mat. 7. 13. though every step they take in it, be to Hell and Damnation. Carnal people do make a profession, but what profession is it? they profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate. They profess, but they do not practice; They hear, but they do not do; they learn, but they never come to the knowledge of the Truth; they confess their

their sins, but they forsake them not: They acknowledg their iniquities, and yet continue workers of iniquity: When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door saying, Lord, Lord, open unto us, and he shall answer and say unto you, I know you not whence you are: then shall ye begin to say, We have eaten and drunken in thy presence, and thou hast taught in our streets; but he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of Iniquity, Luk. 13. 25, 26, 27. See here a carnal worlds profession, it is words all words, and nothing but words. Let us go a little farther, and see the worlds worship? O! 'tis a brave worship, fine, and gawdy, to behold, if you will believe carnal men. But let us see what the Scriptures of truth say of it. Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies I cannot away with, it is iniquity, even the solemn meetings; your new moons, and your appointed feasts, my soul hateth; they are a trouble unto me, I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood, Isa. 13. 14, 15. He that

killers

He that sacrificeth an Ox, is as if he slew a man; he that sacrificeth a lamb, as if he cut off a Dogs neck: he that offereth an oblation, as if he offered swines blood; he that burneth incense, as if he blessed an Idol; yea, they have chosen their own ways, and their Soul delighteth in their abominations, Isa. 66. 3. The God of Israel did not condemn the worship, but the worshipers; he reproveth them, and thundered from Heaven against them by his Prophets, for their uncleanness, and filthiness; for their sins, and abominations; for their cruelties, and oppressions; their hands were full of blood; these were the worshipers in that day, that the Lord did hate, and abhor.

In the New Testament you may find a worship spoken of, and worshipers, both condemn'd by God himself, and disallow'd of. Ye worship ye know not what: but the hour cometh, and now is, when the true worshipers shall worship the Father in Spirit and Truth; for the Father seeketh such to worship him, Joh. 4. 22, 23. Let no man beguile you of your reward, in a voluntary humility, and worshiping of Angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind; (touch not, taste not, handle not; Which all are to perish with the using) contrary to the Commandments and Doctrines of men,

men, Col. 2. 18, 21, 22. But also that the Temple of the great Goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia, and the World worshipeth, Acts 19. 27. And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship Devils, and Idols of Gold, and Silver, and Brasse, and Stone, and of Wood, which neither can see, nor hear, nor walk, Rev. 9. 20. And all the world wondered after the Beast, and they worshiped the Dragon which gave power unto the Beast, and they worshiped the Beast, saying, Who is like unto the beast? Who is able to make War with him? Rev. 13. 3, 4. Here is a worship, and worshipers; but what saith the Lord of these worshipers? If any man worship the Beast and the Image, and receive his mark in his forehead, or in his hand; the same shall drink of the Wine of the wrath of God, which is poured out without mixture into the Cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the Holy Angels, and in the presence of the Lamb, and the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night, who worship the beast and his Image, and whosoever receiveth the mark of his name, Rev. 14. 9, 10, 11. A carna

man may have the words of prayers, the form of prayers; but he hath not the grace of prayer, the Spirit of prayer. He may make a profession, but still holds fast his corruptions, and will not let them go. He may have a form of Godliness, and yet be an Enemy to the power of Godliness. He may have a seeming Religion, and yet allow himself to live in all open wickedness, *Having a form of Godliness, but denying the power thereof; from such turn away,* 2 Tim. 3. 5.

Bad men deny the power of Godliness, and look most upon the form; Good men desire the power of Godliness, and look least to the form. Saints must turn away from evil men, that they be not partakers with them; and sinners must turn away from the evil of their ways, that God may have mercy upon them.

3. They hate the people of God, and have enmity against them; but they shall be, and be ashamed for their envy at the people; yea, *The fire of thine Enemies shall devour them,* Isa. 26. 11. This enmity was first in the Devil against our first Parents, when they were in Paradise. *And ye shall be as Gods, knowing good and evil,* Gen. 3. 5. But how? Ye shall know the good by abstaining from it; and ye shall know the evil

evil by undergoing it. This enmity was in the mind of Cain against Abel. And it came to pass when they were in the field, that Cain arose up against Abel his brother, and slew him, Gen. 4. 8. Abel was the first sufferer for truth, the first witness that was kill'd, the first righteous blood that was shed upon the Earth. This enmity was in Esau against Jacob; and Esau said in his Heart, *The days of mourning for my Father are at hand, then will I slay my brother Jacob*, Gen. 27. 41. This enmity was in the Hearts and Minds of the Egyptians against the Children of Israel. The Enemy said, *I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my Sword, my hand shall destroy them*, Exod. 15. 9. This enmity was in wicked Ahab and Jezebel, against the Prophets of the Lord. And Ahab and Jezebel all that Elijah had done, and with all, how he had slain all the Prophets with the Sword; then Jezebel sent a messenger unto Elijah, saying, *So let the Gods do to me and more, if I make not thy life as the life of one of them, by to morrow about this time* 1 Kings 19. 1, 2.

This enmity was in the Scribes and Pharisees against our Saviour. If we let this alone, all men will believe on him, Joh. 11. 4.

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This enmity was in the people of the Jews, against the holy Apostles. *They took counsel to slay them, Acts 5. 33.*

This enmity was in the Heathens against the Christians, in the time of the persecutions.

This enmity was in the Beast, and in the Woman that sits upon many Waters, against the Saints and Martyrs of Christ Jesus. *And I saw the Woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus, Rev. 17. 6.* And this enmity is now in the Hearts and Minds of all carnal people, against Gods faithful servants, that are redeem'd from the Earth, and from amongst men.

Fifthly, It is a vain World. *Vanity of vanities, saith the Preacher, vanity of vanities, all is vanity, Eccles. 1. 2.* What is there in this World but vanity? what is this World but vanity?

1. Mens thoughts are vain. *The Lord knoweth the thoughts of man, that they are vanity, Psalm 94. 11.*

2. Their words are vain. *For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, 1 Pet. 2. 18.*

3. Their labours are vain. *And the people shall labour in vain, Isa. 51. 58.*

4. Their

4. Their devices and imaginations are vain. *Why do the Heathen rage, and the People imagine a vain thing? Psal. 2. 1.*

5. Their customs are vain. *For the customs of the people are vain, Jer. 10. 3.*

6. Their Conversations are vain. *That ye henceforth walk not as other Gentiles walked in the vanity of their mind, Eph. 4. 17. For as much as ye know, that ye were not redeemed with corruptible things, from your vain conversations received by tradition from your fathers, 1 Pet. 1. 18.*

7. Their Doctrines are vain, *Jer. 10. 8. That we henceforth be no more Children tossed to and fro, and carried about with every wind of Doctrine, by the sleight of men and cunning craftiness, whereby they lye in wait to deceive, Eph. 4. 14.*

8. Their Religion is vain. *If any man among you seem to be religious, and bridlet not his tongue, but deceiveth his own heart, this mans religion is vain, James 1. 26.*

9. Their Worship is vain. *But in vain they do worship me, teaching for doctrines the commandments of men, Mat. 15. 9.*

10. Their Hopes are vain. *Behold the hope of him is in vain, Job 41. 9. And the Hypocrites hope shall perish, Job 8. 13.*

How vain then is this World? it is Vanity, all Vanity, and nothing but Vanity. Behold

Behold, and see it in these postures.

First, See the World lying! *It lyes, and it lyes in wickedness. The whole world lyes in wickedness, 1 John 5. 19.* Many of Gods dear Children have lain in Prisons, in Dungeons, in Dens and Caves of the Earth, of whom the World was not worthy, Heb. 11. 38. But the World, the whole World it lyes, and it lyes in wickedness.

Secondly, See the World walking; surely every man walketh in a vain shew, Psalm 39. 6. They walk in a shew, and this shew is vain. We may see a World of people walking, but what way do they walk in, and whither are they going? See Mat. 7. Enter ye in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat.

Thirdly, See the World standing; it stands, but not steddy, not fast; it reels, and staggers, and shakes. The Earth shall reel to and fro, like a Drunkard, and shall be removed like a Cottage, and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again, Isa. 24. 20. And he maketh them to stagger like a drunken man, Job 12. 25. I will shake all nations, and the desire of all nations shall come, Hag. 2. 7. The World shakes like a Tree that is shaken

shaken with a mighty wind. *But the wicked are like the troubled Sea, when it cannot rest, whose waters cast up mire and dirt, Isa. 57 20.*

If the World lyes ; then it is in wickedness. If the World walks ; then it is in the broad way, that leads to destruction. If the world stands ; then it is reeling, staggering, shaking, and troubled, that it cannot rest. O what then will it profit a man, to gain a vain world, and lose his precious Soul? The World makes a shew, but it makes no man happy. Can a shew, a vain shew, make a man really happy? *But this I say, Brethren, the time is short, it remaineth, that both they that have wives, be as though they had none : and they that weep, as though they wept not : and they that rejoyce, as though they rejoyced not : and they that buy, as though they possessed not : and they that use this world, as not abusing it : for the fashion of this world passeth away, 1 Cor. 7. 29, 30, 31.* Is not this the fashion of this World? The Courtiers they thirst after Honour, the Lawyers they thirst after Riches, the Tradesmen they thirst after gain, the Gallants of the times they thirst after pleasures, Persecutors they thirst after filthy Lucre. *And I will say to my Soul, Soul, thou hast much goods laid up for many years,*

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years, take thine ease, eat, drink and be merry, but God said unto him, Thou fool, this night thy Soul be required of thee: then whose shall those things be which thou hast provided, Luke 12. 19, 20. This was a Crimson fool, a scarlet fool, a fool upon record; the mouth of wisdom called him fool: of this sort of fools a Saint may find, and see every where in the World. Some men would want less, if they had less; they would enjoy more, if they had not so much. The World that looks so great now, will appear to be but little, when men come to die; that which now allures them, will then torment them; that which now fills their hearts, will then disquiet their minds. Deliver my Soul from the wicked, which is thy Sword, and from men which are thy hand, O Lord! from men of the World, which have their portion in this life, and whose belly thou fillest with thy hid treasure, Psal. 17. 13, 14. If a man look into the World, amongst all sorts of People, what can he see in it but vanity, and vexation of spirit? men labouring for that which cannot satisfy, nor save them from wrath to come; they are things that perish; the world is a vain shew, and the fashion of it passeth away: For all Nations before him are as nothing, and they are counted to him less than nothing, and vanity, Isa. 40. 17. . H Sixthly,

Sixthly, It is a prejudiced world : of the many evils the world lies under, this of prejudice is not the least : when people are possessed, and filled with prejudice against God's holy Ways, his Truth, and Worship, and against them that love and fear the Lord, it is then a very hard matter to prevail with them, to hear the Truth, and to receive it. The world hath a great prejudice against the people of God.

First, Because they are but a few to the rest of the world : *You that are but a few*, say they, Are you wiser than all the world ? you that are the least in number, are you wiser than the most ? Are you wiser than our Fore-fathers were ? They did do, as we do now ; they did walk, as we walk now ; and they did believe, as we do believe now, and we are very certain that they were in the right. *And the King of Israel said unto Jehoshaphat, There is yet one man, by whom we may enquire of the Lord : but I hate him, for he never prophesied good unto me, but always evil : the same is Macaiah the Son of Jimla, 2 Chron. 18. 7.* Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it, *Mat. 7. 14.* Now because the people of God are but a few, therefore vain and carnal men do conclude, that they

they are in the right, and that the most are the best, and that it is a safe and sure way to follow a multitude.

Secondly, Because they are poor. *I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord, Zeph. 3. 12.* The true followers of the Lamb in all Ages, have been the poor of this world, but rich in Faith, and heirs of the Kingdom of Heaven; and because they were so, the world despised them, and were filled with prejudice against them. *Then answered them the Pharisees, Are ye also deceived? Have any of the Rulers, or the Pharisees, believed on him? but this people, who knoweth not the Law, are cursed, Joh. 7. 47, 48, 49.* The world have always had a great prejudice against Truth, where-ever it was found; against Truth in the Word of God; against Truth in the Worship of God; against Truth in the Ways of God; against Truth in the People of God; against Truth in the Providences of God: this is that the world knoweth not; this is that it cannot receive; this is that it cannot bear; therefore the people of the world are filled with prejudice against Truth, as they have been in all times, and in all Ages past; that is to say,

1. Against the Morning Truth.
2. Against the Naked Truth.
3. Against the whole Truth.
4. Against the Love of Truth.

1. The Morning Truth is that love, light, mercy, and grace, which Almighty God hath been pleas'd to bring forth, and make manifest to his people, in the dispensations of Times, and in the Ages of the World, for the good of them that did love, and fear him. When the fulness of time, was come, that the Children of Israel were to be brought out of the Land of Egypt, and to go in and possess that good Land of Canaan, which the Lord had promis'd to give them for an inheritance, this was then the Morning truth, *To believe the Lord their God, and to follow him fully;* but they were filled with prejudice against it. *And wherefore hath the Lord brought us unto this Land, to fall by the Sword, that our Wives and our Children should be a prey! were it not better for us to return into Egypt!* And they said one to another, *Let us make a Captain, and let us return into Egypt,* Numb. 14. 3, 4. But when they had possessed the Land of Canaan, and had divided the Land by Lot, the Morning truth was then, *To keep Gods Commandments, and to observe his Statutes and Judgments, and to keep them-*
selve

selves from Idols and from all Idolatry, but they were filled with prejudice against it, and rebelled against the Lord their God, and built them high places, and did set up Images, and Groves on every Hill, and under every green Tree, 1 Kin. 14. 23. And when they slew the Beasts for sacrifice, that they might offer up their blood, they were then to look through all the sacrifices, and through the blood, to the blood of Jesus, For if the blood of Bulls, and of Goats, and the ashes of an Heifer sprinkling the unclean, sanctifieth to the purifying of the Flesh: how much more shall the blood of Christ? Who through the eternal spirit offered himself without spot to God, Heb. 9. 13, 14. Then the morning truth was to believe the Prophets, which shewed of the coming of the Just one, but they were filled with prejudice against it. Which of the Prophets have not your fathers persecuted? And they have slain them, which shewed before of the coming of the Just one, of whom ye have been now the betrayers, and murderers, Acts 7. 52. And in the days of our Saviour, when he was on the Earth, and preached Peace to them, and wrought many Miracles amongst them, & went up and down doing good; this was then the morning truth, To believe in him. Neither is there salvation in any other, for there is none

other name under Heaven given among men, whereby we must be saved, Acts 4. 12. But they were filled with prejudice against it. Then Jesus said unto the chief Priests, and Captains of the Temple, and the elders which were come to him, Be ye come out as against a Thief, with Swords and Staves? When I was daily with you in the Temple, ye stretched forth no Hands against me: but this is your hour, and the power of darkness, Luke 22. 52, 53. And after he was risen from the dead, and had shewed himself several times to his Disciples, and that all power was given to him both in Heaven and in Earth; then this was the morning truth; Go ye therefore and teach all Nations, baptizing them in the name of the Father, and of the Son, & of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, Mat. 28. 19, 20. But they were filled with prejudice against it. And when they had brought them, and set them before the counsel, the high Priest asked them, saying, Did not we straitly command you, that you should not teach in this name? And behold ye have filled Jerusalem with your Doctrine, and intend to bring this mans Blood upon us, Acts 5. 27, 28. But when believers were added unto the Lord, multitudes both of Men and Women; then the morning truth was
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the free grace of God, being Justified by Faith. And by him all that believe are Justified from all things, from which ye could not be Justified by the law of Moses, Acts 13. 39. but they were filled with prejudice against it. For as much as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the Law, to whom we gave no such commandment, Acts 15. 24. And this is the morning truth now, to worship the ever living God in spirit, and in truth; and to wait for his Son Christ Jesus from Heaven, and for the rich anointing of the spirit, and the fulfilling of his word, and the accomplishment of the prophecies, and the perfecting of his work, and the finishing of the mysteries of God; to wait in patience, in faith, and in hope, in a lamb-like spirit; this is the morning truth in this our day, and the World is filled with prejudice against it.

2. The naked truth, as it stands in the scriptures of truth, which was delivered to the Saints of God, by the Prophets, and by the holy Apostles, and by our Lord Jesus. For whatsoever things were written afore-time, were written for our learning, that we through patience, and comfort of the Scriptures might have hope, Rom. 15. 4. God

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who at sundry times and in divers manners spake in time past unto the Fathers by the Prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the Worlds, Heb.

1. 1, 2. To the law and to the Testimony, if they speak not according to this word, it is because there is no light in them, Isa. 8. 20. But there were false Prophets also among the People, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction, 2 Pet. 2. 1. The World is filled with prejudice against the naked truth, a naked world cannot endure the naked truth. Men add to the worship of God, and their fear towards God is taught by the precepts of men, they dress truth with modes and fashions, and mix it with their inventions, and darken it with their coverings; but when truth is naked it shines, and it is beautiful, and glorious; it arms a man, and makes him as bold as a Lion, when he is girt about with truth.

3. The whole truth. For I have not shunned to declare unto you all the counsel of God, Acts 20. 27. some part of truth a man may believe, and own, and profess in any part of Europe; and this he may do without

without giving offence to any man, but the whole truth men will not hear, nor bear, nor receive, for they are filled with prejudice against it, and condemn it, and cry it down, and oppose it with all their might. *This did the Pharisees. And some of the Pharisees which were with him, heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see, therefore your sin remaineth, John 9. 40, 41.* Men may hold some truths, and yet be the Enemies of truth. They may profess some truths, and yet destroy their neighbours for the truths sake. They may have a knowledge of some truths, and yet be cruel persecutors of them that keep the whole truth; men may think that they are in the truth, and yet the truth may not be in them. *Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them: for they that are such, serve not our Lord Jesus Christ, but their own Belly, and by good words, and fair speeches deceive the Hearts of the simple, Rom. 16. 17, 18.* Truth is a Crown; O let no man take this Crown from you! It is an honour to be overcome by truth. *Buy the truth and sell it not. He that sells the truth*

to gain honour, and pleasures, and riches, and the pomp and glory of this World, will make a miserable bargain. When a man is in trouble, truth will comfort him; when a man is in distress, truth will support him; when a man is in the midst of Enemies, truth will defend him; when a man is cast off and forsaken, truth will be his companion, and will provide for him.

Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth, Rev. 3. 10.

4. The Love of Truth: *Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned, who believed not the truth, but had pleasure in unrighteousness, 2 Thes. 2. 10, 11, 12.* A man may be under the sound of truth, and yet not under the power of truth; a man may receive truth into his house, and yet not receive it into his heart; a mans judgment may be convinced by truth, and yet his conscience not awakened: a man may follow truth for a while, and yet never know the truth as it is in Jesus: a man may delight to hear the truth, and yet never receive it in the love of it. *From that time ma-*

ny of his Disciples went back, and walked no more with him; then said Jesus unto the twelve, Will ye also go away? Joh. 6. 66, 67. For Herod feared John, knowing that he was a just man and an holy, and observed him, and when he heard him, he did many things, and heard him gladly, Mark 6. 20. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time, when I have a convenient season, I will call for thee, Acts 24. 25. Behold a sower went forth to sow, and when he had sowed, some seeds fell by the ways side, and the fowls came and devoured them up. Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth: And when the Sun was up, they were scorched; and because they had not root they withered away. And some fell among thorns; and the thorns sprung up and choaked them. But other fell into good ground, and brought forth fruit, some an hundred fold, some sixty fold, and some thirty fold, Mat. 13. 3, to 8. These four sorts of ground were four sorts of hearers, and but one of these four received truth in the love of it. No man, but a living man can receive truth in the love of it.

1. To receive the truth in the love of it, is to know the truth as it is in Jesus, Eph. 4. 21.

2. To

2. To receive the truth in the love of it, is to keep the truth, *John 17. 6.*

3. To receive the truth in the love of it, is to delight in the truth, *Psal. 119. 24.*

4. To receive the truth in the love of it, is to value and prize the truth, *Psal. 119. 10.*

5. To receive the truth in the love of it, is to long and thirst after the truth, *Psal. 42. 1, 2.*

6. To receive the truth in the love of it, is to obey the truth, *2 Cor. 7. 15.*

7. To receive the truth in the love of it, is to love the whole truth, *Psal. 119. 97.*

8. To receive the truth in the love of it, is to hide it in the heart, and to bring forth the fruits of it in the life, *Psal. 119. 11.*

9. To receive the truth in the love of it, is to part with all for truth, *Mat. 13. 45, 46.*

10. To receive the truth in the love of it, is to desire that others may come to the knowledge of the truth, that they may be saved, *John 4. 29.*

11. To receive the truth in the love of it, is to be under the power of truth, *1 Thes. 1. 5.*

12. To receive the truth in the love of it, is to have the Word of God dwell richly in you. *Col. 3. 16. Let the Word of Christ dwell in you richly in all wisdom.*

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But this World is filled with prejudice against the truth : *If a man walking in the spirit and falshood, do lie, saying, I will prophesie unto thee of wine, and of strong drink, he shall even be the prophet of this people, Mic. 2.11. For as concerning this sect, we know that every where it is spoken against, Acts 28. 22.*

Thus I have shew'd you the Map of the World.

1. A dead World.
2. A dark World.
3. An evil World.
4. A carnal World.
5. A vain World.
6. A prejudiced World.

This is that World the Church of God shall break in pieces and consume. *And it shall break in pieces and consume all these kingdoms.* Life shall consume deadness; light shall consume darkness; good shall consume evil; love shall consume enmity; truth shall consume error; power shall consume prejudice. *For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, 2 Cor. 10. 4, 5.* This breaking in pieces is not by outward power

power and force, but by the Spirit of the Lord. *This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of Hosts, Zech. 4. 6.* This consuming is not by weapons of War, Carnal weapons; but by Spiritual weapons that are mighty through God, (that everlasting righteousness which God brings into the Souls of men.) *But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of: For the Son of man is not come to destroy mens lives, but to save them, Luke 9. 55, 56.* The Church of God hath broke in pieces and consum'd Kingdoms, and it shall break in pieces and consume all these Kingdoms. But how is this to be done?

1. By Faith.

2. By Prayer.

3. By the Word of Truth.

1. By Faith. *Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of Lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, Heb. 11. 33, 34.* For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith. *Who is he that overcometh the world?*

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but he that believeth that Jesus is the Son of God? 1 John 5. 4, 5. For verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you. Howbeit, this kind goeth not out, but by prayer and fasting, Mat. 17. 20. 21. Faith in God will remove Mountains, and carry them into the midst of the Sea. Faith in God will make Satan fall like Lightning from Heaven. And the seventy returned again with joy, saying, Lord, even the Devils are subject unto us through thy name, Luke 10. 17. Faith in God will make Babylon fall like a Mill-stone into the Sea. And a mighty Angel took up a stone like a great mill-stone, and cast it into the Sea, saying, Thus with violence shall that great City Babylon be thrown down, and shall be found no more at all, Rev. 18. 21. Faith is that which makes the Saints Conquerors, yea more than Conquerors through Christ Jesus, Rom. 8. 37. Where the work of faith is, there is power; where the tryal of Faith is, there is victory; where the grace of Faith is, there is love; for Faith works by love; where the end of Faith is, there is glory. For God is my King of old, working salvation in the midst of the Earth, thou didst divide the Sea by thy strength: thou brakest the heads
of

of the Dragons in the waters : thou brakeſt the heads of Leviathan in pieces, and gaveſt him to be meat to the people inhabiting the wilderneſs, *Pſal. 74. 12, 13, 14.* Where Faith is lively and vigorous, there is nothing can ſtand before it ; it carries a man over all dangers, it carries him through all difficulties, it conquers all Enemies, and it gives him a ſight of that glory which is inviſible ; by it he lives in Heaven while he is on Earth.

2. By Prayer. *The effectual fervent prayer of a righteous man availeth much, Jam. 5. 16.*

Moses Prayer availed much. *And the Lord ſaid unto Moſes, Wherefore criest thou unto me ? ſpeak unto the children of Iſrael that they go forward, Exod. 14. 15.*

Jehoshaphat's Prayer availed much. *O our God ! wilt thou not judge them ? for we have no might againſt this great company that cometh againſt us ; neither know we what to do, but our eyes are upon thee, 2 Chron. 20. 12.*

Aſa's Prayer availed much. *And Aſa cried unto the Lord his God, and ſaid, Lord, it is nothing with thee to help, whether with many, or with them that have no power : help us, O Lord our God ! for we reſt on thee, and in thy name we go againſt this great multitude : O Lord, thou art our God, let not man prevail againſt thee, 2 Chron. 14. 11.*

Hezekiah's Prayer availed much. *For this*

In this cause Hezekiah the King, and the Prophet Isaiah the Son of Amos, prayed and cried to heaven, 2 Chron. 22. 20.

Elias Prayer availed much. Wot ye not what the Scripture saith of Elias, how he maketh intercession unto God against Israel, saying, Lord, they have killed thy Prophets, and digged down thine Altars, and I am left alone, and they seek my life, 1 King. 19. 10.

Prayer hath obtained great Victories.

Prayer hath remov'd great Evils.

Prayer hath broken and consum'd great Enemies.

Fear not, thou Worm Jacob, and ye men of Israel: I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: Thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: And thou shalt rejoice in the Lord, and glory in the Holy One of Israel. When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them, Isa. 41. 14, 15, 16, 17. These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them

them to blood, and to smite the earth with all plagues, as often as they will, Rev. 11. 6.

Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all saints, Eph. 6. 18. That is,

Mental Prayer, Exod. 14. 15.

Vocal Prayer, Acts 4. 24.

Secret Prayer, Mat. 6. 6.

Accidental Prayer, Judg. 16. 28.

That which makes Prayer so powerful and prevailing is these three things.

1. God, the Object.

2. The Spirit, the Advocate.

3. The Saint, the Seeker.

1. God is the Object that all his people look unto, Their eyes are unto him, and the desire of their Souls is unto his name, and to the remembrance of him. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else, Isa. 45. 22. When we come to the Throne of his Grace, and cast our selves down at his Feet, by Prayer and Supplication, God is that glorious Object we pray unto, and by Faith, behold him, and take hold of his strength, and wrestle with him for the obtaining of all Spiritual Blessings in Christ Jesus.

This is that the Saints of God have always

ways done, and this is that the Scriptures of truth teach us to do, that when we pray, the Lord God should be the Object of our Prayers. Prayer is a great part of Gods worship, and of all parts this is the most Spiritual. Now they that have other Objects when they pray, do but deceive themselves, and rob God of his honour, in giving that glory to graven Images, which is only due to God Almighty. *But in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God, Phil. 4. 6.*

2. The Spirit is the Advocate. Likewise the Spirit also helpeth our infirmities: For we know not what we should pray for as we ought, but the spirit it self maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the spirit, because he maketh intercession for the Saints, according to the will of God, Rom. 8. 26, 27. But God hath revealed them unto us by his spirit: for the spirit searcheth all things, yea, the deep things of God, 1 Cor. 2. 10. For through him we both have an access by one spirit unto the Father, Eph. 2. 18. The holy Spirit maketh intercession, and is an Advocate for man with God, and this makes a Saint a Conqueror; for the Spirit of God that is in him so prevai-
leth

vaieth with God for him, that whatsoever he asketh in Faith, according to the will of God, it is given to him. *For ye have received the spirit of Adoption whereby we cry, Abba, Father, Rom. 8. 15.*

Now the Spirit is a double Advocate, it is an Advocate for men with God, and it is an Advocate for God with men. The first of these I have already shewed you; and this will lead me to the second. *And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christs stead, be ye reconciled unto God, 2 Cor. 5. 18, 19, 20.* By this you may see how God beseecheth men to be reconciled unto him; and this he doth by the Spirit in the Ministry of the Word. The holy Spirit strives with men, but they resist the strivings of it. *And the Lord said, My spirit shall not always strive with man, Gen. 6. 3. Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the holy Ghost: as your fathers did, so do ye, Acts 7. 51.* Now that which makes men do this, be these six things.

1. Worldly

1. Worldly Interest.
2. Self-conceit.
3. A blind Subjection to others.
4. Pride of Heart.
5. Satan's Policy.
6. Education.

These make men have an implacable hatred to all that is good. When men are governed by these, they imploy their rage and fury against the faithful. With the greater part of Mankind, these are so powerful that nothing but the mighty power of God is able to overcome them; and to rescue men from their force. It will require a measure of the extraordinary graces of Gods Spirit to be poured out. And this is that good work, which the Lord works in the Souls of men, by his holy Spirit. He works in them his own Image, his own holy Will, Power and Strength, Knowledge and Understanding, a love to God, and a delight in him. He makes them new Creatures, and leads them into the paths of truth and righteousness. This is a victory, *and this victory overcometh the world, even our faith, 1 Joh. 5. 4. And when he is come, he will reprove the world of sin, & of righteousness, & of judgment. Of sin, because they believe not on me. Of righteousness, because I go to my father, and ye see me no more. Of judgment, because* the

the Prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he the spirit of truth is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall hear, that shall he speak, and he will shew you things to come, John 16. 8. to 13.

3. The Saint is the Seeker. Ask, and it shall be given you; seek, and ye shall find: knock, and it shall be opened unto you, Mat. 7. 7. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? Luke 18. 7. There is a three-fold cry that enters into the ears of the God of Sabbath.

The cry of Blood, Rev. 6. 10.

The cry of Prayer; Isa. 19. 20.

The cry of Sin, James 5. 4.

This is that cry which taketh peace from the Earth. This is that which turns the World upside down. This is that which brings the great Earthquake, that makes the Cities of the Nations to fall. This is that which breaks the Arm and the Bow of the wicked, and turns their counsels into foolishness. This is that which makes distress of Nations with perplexity, the Sea and the Waves roaring, mens hearts failing them for fear, and for looking after those things which are coming upon the

broken in pieces and consumed. 173

the Earth: for the powers of Heaven shall be shaken.

What wonderful things have been done by Prayer? and if there be but a Spirit of Prayer kept up in Gods people, the abomination of desolation will not be able to stand before them, *Mat. 24. 15.* Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not upon the Earth by the space of three years and six months; and he prayed again, and the heaven gave rain, and the earth brought forth her fruit, *James 5. 17, 18.*

3. The Church of God shall consume the Kingdoms of the world by the Word of truth. And I saw, and behold, a white horse, and he that sat on him had a bow, and a Crown was given unto him, and he went forth conquering, and to conquer, *Rev. 6. 2.* This Conqueror is the Lamb, the Lord Jesus Christ; and this Conquest he makes by the Sword. (But what Sword is it?) not a carnal Sword, but by the Sword of the Spirit which is the Word of God, *Eph. 6. 17.* And out of his mouth goeth a sharp Sword; that with it he should smite the nations, *Rev. 19. 15.* For the Word of God is quick and powerful, and sharper than a two-edged Sword; piercing even to the dividing asunder of Soul and Spirit, and of the Joints and Marrow, and

and is a discerner of the thoughts and the intents of the heart, Heb. 4. 12. When the Blessed Jesus came in the form of a Servant, he spake from Heaven the Word of truth; Whose voice then shook the earth, but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven; and this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken, may remain, Heb. 12. 26.

The Word of truth is that which shakes the Devils Kingdom, and Antichrist's Kingdom; it shakes mens Foundations, and their strong Holds; their Refuges and Confidences. And when the Lord lifts up his Name, and makes his holy Arm bare, & his Power known by the Word of Truth, and brings in his grace into the Souls of men; and works in them by his Spirit his own Will, his own Nature, his Righteousness, and holy Fear; this is that which cannot be shaken; and this is that which breaks in pieces, and consumes hard and stony Hearts, blind and dark minds, carnal and fleshly Wisdom, fierce and Lion-like Spirits. This changeth mens Natures into a Lamb-like Spirit, as the Prophet speaketh. 'The Wolf also shall dwell with the Lamb, and the Leopard shall lye down with the Kid' and

and the Calf, and the young Lion, and the Fatling
together, and a little Child shall lead them. And
the Cow and the Bear shall feed, their young ones
shall lye down together, and the Lion shall eat
Straw like the Oxe. And the suckling Child shall
play on the hole of the Asp, and the weaned Child
shall put his hand on the Cockatrice den; they
shall not hurt nor destroy in all my holy moun-
tain: for the Earth shall be full of the knowledge
of the Lord, as the Waters cover the Sea, *Isa. 11.*
6, 7, 8, 9. When sin shall be done away, and ini-
quity shall be finished, when the Tribes of the Earth
shall be rent from the power of darknels; and the
everlasting Gospel shall be preach'd to all Nations
under Heaven, then none shall hurt and destroy in
all thy holy mountain.

Let no man deceive you by any means, for that
day shall not come, except there come a falling
away first, and that man of sin be revealed, the
son of perdition, who opposeth and exalteth him-
self above all that is called God, or that is worshiped;
so that he, as God, sitteth in the Temple of God, shew-
ing himself that he is God. Remember ye not, that
when I was yet with you, I told you these things? And
now ye know what with-holdeth, that he might be
revealed in his time. For the Mystery of Iniquity doth
already work, only he who now letteth, will lett,
until he be taken out of the way. And then shall
that wicked be revealed, whom the Lord shall
consume with the Spirit of his Mouth, and shall
destroy with the brightness of his coming, *2 Thes.*
2, 3, to 8. The Apostle Paul having the Spirit of
God, did in that Spirit tell these *Thessalonians* what
should come to pass hereafter.

First, That there would be a great Apostacy, a
falling away from the truth, *v. 3.*

Secondly, Out of that Apostacy, one would rise
up to be the head of it, whom he calls the Man of
sin,

'sin, the Son of Perdition; that wicked One, ver. 3, 8.

Thirdly, 'That he should be revealed in his time ver. 6. And made manifest, that all might know him.

Fourthly, 'That his coming would be after the 'working of Satan, with all power and signs, and 'lying wonders, and with all deceivableness of un-
'righteousness in them that perish, v. 9, 10.

Fifthly, He shews what he would do when he was come; oppose and exalt himself above all that is called God, or that is worshipped; and as God, sit in the temple of God, and shew himself that he is God, v. 4.

Sixthly, How the Lord would punish them, and plague them for their Apostacy; 'And for this 'cause God shall send them strong delusions, that 'they should believe a lie, that they all might 'be damned who believed not the truth, but had 'pleasure in unrighteousness, v. 11, 12.

Seventhly, This he calls the mystery of iniquity; 'For the mystery of iniquity doth already work, on-
'ly he who now letteth, will let, until he be taken
'out of the way, v. 7.

Eighthly, That the Lord shall consume that wic-
'ked one, with the Spirit of his mouth, and shall de-
'stroy with the brightness of his coming, v. 8.

God hath in all ages rais'd up faithful witnesses, and filled them with his Spirit; and they have preach'd the everlasting Gospel; peace and good Will to Men on Earth, and have declared that mes-
sage which was from the beginning, that God is love and light, and they have vindicated that truth, which others preach'd before them, that was con-
demned by the World for Heresie; and this work the Lord hath been carrying on in the Earth these many years past, and this is the work that the Lord is carrying on in this our day; pouring out of his Spirit upon his Sons and Daughters; shining into
the

the Hearts and Minds of Men; turning them from darkness unto light, and from the power of Satan unto God, that all men may come to the knowledge of the truth, that they may be saved; and this is the Spirit of his Mouth; the Rod of his Mouth, that shall destroy that man of sin, and all the works of darkness, and all that which exalts its self against Gods will and authority, his love and grace. The word of truth doth prevail, and it will prevail. This is that brightness that shall destroy the works of the flesh wherever it comes, and shines into any Hearts, and this is that which shall break in pieces and consume all these Kingdoms. (Namely) 'The Lord shall consume with the Spirit of his Mouth, & shall destroy with the brightness of his coming. Before she travelled, she brought forth: before her pain came, she was delivered of a man child! who hath heard such a thing? Who hath seen such things? Shall the Earth be made to bring forth in one day? Or shall a Nation be born at once? For as soon as Zion travelled, she brought forth her Children, *Isa. 66. 7, 8.* This shews the great success of the Gospel, how it shall prevail, and overcome. 'And he shall reign over the House of Jacob for ever, and of his Kingdom there shall be no end, *Luke 1. 33.*

I am now to shew you in the last place, that the true Church shall stand for ever, and this I shall evince from these following considerations.

1. From the Word of God.
 2. From the Providences of God.
 3. From the People of God.
 4. From the Enemies of God.
- First, from the Word of God, (there is)
- The Word of Prophecy.
 - The Word of Promise.

'sin, the Son of Perdition; that wicked One, ver. 3, 8.

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First, from the Word of God, (there is)

The Word of Prophecy.

The Word of Promise.

The Word of Threatning.

1. The Word of Propheſie. The Lord God hath ſpoken by the mouth of his Prophets, which have been ſince the World began; that his people ſhould be ſaved from their enemies, and from the hands of all that hate them; 'That in bleſſing I will bleſs thee, and in multiplying, I will multiply thy ſeed 'as the Stars of the Heaven, and as the ſand which 'is upon the Sea ſhore, and thy ſeed ſhall poſſeſs 'the gate of his enemies, *Gen.* 22. 17. They that 'truſt in the Lord ſhall be as mount Zion, which 'cannot be removed, but abideth for ever, *Pſalm* '125. 1. And it ſhall come to paſs in the laſt days, 'that the Mountain of the Lords Houſe ſhall be 'eſtabliſhed in the top of the Mountains, and ſhall 'be exalted above the hills, and all nations ſhall 'flow unto it, *Iſa.* 2. 2. The Lord hath founded 'Zion, and the poor of his people ſhall truſt in it, 'Iſa. 14. 32. behold the voice of the cry of the daughter of my people, becauſe of them that dwell in a 'far countrey; Is not the Lord in Zion? is not her King in her? Why have they provoked me to anger with their graven Images, and with ſtrange vanities? *Jer.* 8. 19. And the Kingdom and Dominion, and the greatneſs of the Kingdom under 'the whole Heaven, ſhall be given to the people of 'the Saints of the moſt high, whoſe Kingdom is 'an everlaſting Kingdom, and all Dominions ſhall 'ſerve and obey him, *Dan.* 7. 27. And it ſhall come 'to paſs, that whoſoever ſhall call on the name of 'the Lord ſhall be delivered; for in mount Zion, and 'in *Jeruſalem*, ſhall be deliverance, as the Lord hath ſaid, and in the remnant whom the Lord ſhall 'call, *Joel* 2. 32. And ſaviours ſhall come up on 'mount Zion to Judg the mount of *Eſau*, and the 'Kingdom ſhall be the Lords, *Obad.* 21.

2. The Word of Promise. 'God is in the miſt of her, ſhe ſhall not be moved; God ſhall help

her,

her, and that right early, *Psal* 46. 5. when thou passest through the Waters, I will be with thee; and through the rivers, they shall not overflow thee, when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee, for I am the Lord thy God, the holy one of Israel, thy saviour, *Isa* 43. 2, 3. And I say also unto thee, that thou art *Peter*, and upon this Rock I will build my Church; and the gates of Hell shall not prevail against it, *Mat* 16. 18. let your conversation be without covetousness, and be content with such things as ye have, for he hath said, I will never leave thee nor forsake thee, *Heb* 13. 5.

The question is put by God himself, in that great, and known place. *Isa* 49. 15. 'Can a Woman forget her sucking Child, that she should not have compassion on the Son of her Womb? yea she may forget, yet will I not forget thee. Behold I have graven thee upon the Palms of my Hands, thy Walls are continually before me. Thy Children shall make haste; thy destroyers, and they that made thee waste shall go forth of thee. God did never forsake his people. God cannot forsake his people. God will never forsake his people. And our Lord Jesus Christ hath promised that 'there shall not an Hair of their Head perish, *Luke* 21. 18.

3. The Word of Threatning. 'The Adversaries of the Lord shall be broken in pieces: Out of Heaven shall he thunder upon them. The Lord shall judge the ends of the Earth, and he shall give strength unto his King, and exalt the Horn of his Anointed, *1 Sam* 2. 10. Associate your selves, O ye people, and ye shall be broken in pieces; and give ear all ye of far Countreys: Gird your selves, and ye shall be broken in pieces; gird your selves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the

sword, and it shall not stand : For God is with us,
 1/4. 8, 9, 10. And I will make drunk her Princes,
 and her Wise men, her Captains and her Rulers,
 and her Mighty men: And they shall sleep a perpe-
 tual sleep, and not wake, saith the King, whose
 name is the Lord of Hosts, *Jer. 51. 57.* Wo unto
 you that desire the day of the Lord : To what end
 is it for you ! the day of the Lord is darkness and
 not light. As if a man did flee from a Lion, and
 a Bear met him, or went into the House, and lean-
 ed his Hand on the Wall, and a Serpent bit him.
 Shall not the day of the Lord be darkness, and not
 light ? even very dark, and no brightness in it ?
Amos 5. 18, 19, 20. Though they dig into Hell,
 thence shall mine hand take them : Though they
 climb up to Heaven, thence will I bring them
 down. And though they hide themselves in the
 top of *Carmel*, I will search and take them out
 thence: And though they be hid from my sight in
 the bottom of the Sea, thence will I command the
 Serpent, and he shall bite them. And though they
 go into Captivity before their Enemies, thence will
 I command the Sword, and it shall slay them: And
 I will set mine Eyes upon them for evil, and not
 for good, *Amos 9. 2, 3, 4.* Therefore wait ye up-
 on me, saith the Lord, until the day that I rise up
 to the prey: for my determination is to gather
 the Nations, that I may assemble the Kingdoms,
 to pour upon them mine indignation, even all
 my fierce anger: For all the Earth shall be de-
 voured with the fire of my jealousy. *Zeph. 3. 8.*
 For behold the day cometh that shall burn as an
 Oven, and all the Proud, yea, and all that do wic-
 kedly shall be stubble, and the day that cometh shall
 burn them up saith the Lord of Hosts, that it shall
 not leave them neither root nor branch, *Mal. 4. 1.*
 These shall hate the Whore, and shall make her de-
 solate and naked, and shall eat her Flesh, and burn

her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their Kingdom unto the Beast, until the words of God shall be fulfilled, *Rev. 17. 16, 17.* Therefore shall her Plagues come in one day, Death and Mourning, and Famine; and she shall be utterly burnt with fire: For strong is the Lord God who judgeth her, *Rev. 18. 8.* God hath given assurance to all men, that his Church shall stand for ever. Now he that runs may read, and he that reads may see in these many Texts of Scripture, I have set before you, that the True Church shall stand for ever.

Secondly, From the Providences of God. God brings forth Time. Time brings forth Providences. Providence brings forth Things. And things work together, yea, all things work together for good, to them that love God, to them who are the called according to his purpose. Providence is that sealed Book sealed with seven Seals. And I saw in the right Hand of him that sate on the Throne, a Book, written within, and on the back-side sealed with seven Seals, *Rev. 5. 1.* The Angels were to sound the seven Trumpets. The Angels were to pour out the Vials of the wrath of God. But the Lamb was to open the seven Seals, that had sealed up the Book of Providence. And as the Lamb opened the Seals, Providence brought forth the things that were to be, as God had purposed and determined according to his own Counsel and Will; and these things knoweth no man till Providence brings them forth. But of that day and that hour knoweth no man, neither the Son, but the Father, *Mark 13. 32.* And he said unto them, It is not for you to know the Times and the Seasons, which the Father hath put in his own power, *Acts 1. 7.* Surely, the Angels that are in Heaven know more than men that are on the Earth! and yet you see they did not know of that

day nor hour ; nor the Son, as he was man, but the Father.

And after our Lord Jesus was risen from the dead the Apostles asked of him, saying, ' Lord wilt thou 'at this time restore again the Kingdom to *Israel* ? He then soon answered them, ' It is not for you to 'know the Times or Seasons, which the Father hath 'put in his own power. No man knoweth what shall 'be on the morrow, what a day may bring forth, ' *Jam. 4. 14.* No man can say, This shall be, or that shall be, in this time, or at that time. He can go no further than conjectures and imaginations, which have led men into error and confusion, and into great mistakes. This is very plain, that men do not know what shall befall them, and others, the next hour. ' And I saw when the Lamb opened one 'of the Seals, I heard as it were the noise of thunder ; and I saw, and behold, a white Horse, and 'he that sate on him had a Bow, and a Crown was 'given unto him, and he went forth Conquering, 'and to Conquer. And when he had opened the 'second Seal, there went out another Horse that 'was red : And power was given to him that sate 'thereon, to take peace from the Earth, and that 'they should kill one another : And there was given 'unto him a great Sword. And when he had opened 'the third Seal, I beheld, and lo, a black Horse, 'and he that sate on him had a pair of Ballances in 'his Hand. And I heard a voice in the midst of 'the four Beasts, saying, A measure of Wheat for 'a penny, and three measures of Barley for a 'penny, and see thou hurt not the Oyl and the 'Wine. And when he had opened the fourth Seal, 'I looked, and behold, a pale Horse, and his name 'that sate on him was Death ; and Hell followed 'with him : And power was given unto them o- 'ver the fourth part of the Earth, to kill with 'Sword, and with Hunger, and with Death, and 'with

with the Beasts of the Earth, &c. Rev. 6. 1, to 8.

By this you may see things did not appear until the Seals were opened ! but as soon as the Lamb had opened any of the Seals, Providence brought forth the things that did appear to the sight and view of men : Then that came to be known, which before was unknown : When he had opened the first Seal. ' I saw and behold a white Horse, and he that sat on him had a Bow, and a Crown was given unto him, and he went forth Conquering, and to Conquer. This was the Preaching of the Everlasting Gospel ; Christ Jesus in the Ministry of the Word, conquering and overcoming rebellious Sinners ; working in them by his Word and Spirit, Life and Light, Love and Grace, Holiness and Truth, and filling them with all Spiritual Blessings ; and being changed into the same Image, from Glory to Glory, even as by the Spirit of the Lord : The Preaching of this Gospel did then raise a great Tumult, and made the World to Arm, and put them into a great Rage ; and men were filled with Enmity and Prejudice against the Truth : then they consulted, and took counsel together how they might destroy Gods Faithful Servants, which keep the Commandments of God, and the Testimony of Jesus Christ ; and the Persecutors in that day, did slay and destroy many thousands of Gods dear Children. ' And when he had opened the fifth Seal, ' I saw under the Altar the Souls of them that were slain for the Word of God, and for the Testimony which they held. And they cryed with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our Blood on them that dwell on the Earth, *verse 9, 10.* Then the Lord punish'd the Inhabitants of the Earth, by many heavy and sore Judgments, War and Pestilence, and Famine, and Death ; as appears by the opening of the other Seals. Thus it was then, and so it hath

been ever since. Now all the things that Providence hath brought forth at any time, hath not overthrowed the Faith of the Gospel, nor swallowed up the true Church; neither hath it destroyed Gods truth from amongst men! neither hath it thrown down that Spiritual worship which God hath set up, but all the things that Providence hath brought forth at any time, have all workt together for the good of Gods people. Whatever things have happened, have saltn out to the furtherance of the Gospel, and to the increase of the Faithful. 'The Mouth of the Lord' hath spoken it: Say ye to the righteous, that it shall be well with them, for they shall eat the fruit of their doings. Wo to the wicked, it shall be ill with them, for the reward of his hands shall be given him. *Isa. 3. 40. 11.* Let the Reader consider well these three things.

1. That Providence is a seal'd Book.
2. That the Lord Jesus opens the Seals of this Book.
3. That whatever things Providence shall bring forth in the World, shall not hurt the Church, but help it; shall not destroy the Church, but preserve it; shall not lay the Church waste, but shall increase it, and exalt it above the Hills.

The things that Providence brings forth may be known and understood by two things.

- First, The Voice of Providence.
- Secondly, The Signs of Providence.

First, By the Voice of Providence. There are, it may be, so many kinds of Voices in the World, and none of them are without signification, *2 Cor. 13. 4. 10.* 'Whose Voice then shook the Earth, but now he hath promised, saying, Yet once more I shall shake not the Earth only, but also Heaven. And this word yet once more, signifyeth the removing of those things that are shaken, as of things that are made, that those things which cannot be

'be shaken, may remain, *Hebrews 12. 26, 27.*

Secondly, By the signs of Providence. 'O ye Hypocrites, ye can discern the Face of the Sky, but ye cannot discern the Signs of the Times! A Wicked and Adulterous Generation seeketh after a Sign, and there shall no Sign be given unto it, but the Sign of the Prophet *Jonas*. And he left them, and departed, *Mat. 16. 3, 4.* By this you see Providence hath a Voice, and a Sign; the Voice of the Times, and the Signs of the Times. And both these shew Knowledge, and give Understanding to Men that duly mind and observe them. Every Providence is not a Trumpet; but the mighty Things which Providence sometimes brings forth are as a Trumpet! the sound thereof goes unto the ends of the Earth. Whatsoever things Providence brings forth, they shall work together for the good of the Church. 'For the Eyes of the Lord run to and fro throughout the whole Earth, to shew himself strong in the behalf of them, whose Heart is perfect towards him, *2 Chron. 16. 9.*

Thirdly, From the people of God. 'They are all labourers together with God, and workers together with him for the good of the Church, *1 Cor. 3. 9.* By Faith, by Prayer, by Hope, by Holy Desires, and by all Good Endeavours; that they may further the Churches Peace, and Happiness, and enlarge her Borders; and for this end God hath given Gifts unto Men. But unto every one of us is given Grace, according to the measure of the Gift of Christ, 'Wherefore he saith, when he ascended up on high, he led Captivity Captive, and gave Gifts unto Men. Now that he ascended, what is it but that he also descended first into the lower parts of the Earth? He that descended, is the same also that ascended up far above all Heavens, that he might fill all things. And he gave some, Apostles: and some, Prophets: and some,

Some, Evangelists : and some Pastors and Teachers ; for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ : till we all come in the unity of the Faith, and of the knowledge of the Son of God, unto a perfect Man, unto the measure of the stature of the fulness of Christ, Eph. 4. 7, to 13. Whether Paul, or Apollo, or Cephas, or the World, or Life, or Death, or things Present, or things to Come, all are yours ; and ye are Christs, and Christ is Gods, 1 Cor. 3. 22, 23.

By this it appears, that the Gifts and Parts, and Abilities, that Ministers have, are given to them of God ! not to gain filthy Lucre, but to gain Souls, that they might gather them unto Christ Jesus. They are Builders, but not to Build up themselves in worldly Wealth ; but to Build up the Church of God, to perfect the Saints ; they have Talents given them, but for what end ? For the work of the Ministry, for the edifying the Body of Christ ; and for this end God gives grace unto men. *Unto me, who am less than the least of all Saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. 3. 8.* Christs Ministers have heavenly Treasures in them, that they may make many rich, Preaching to others the unsearchable riches of Christ ; and in this way will Christ Jesus be with his Church to the end of the World, raising up faithful Witnesses in all Ages, and filling them with his holy Spirit, that rich Anointing which is from above, that they may be able Ministers, not only of the Letter, but of the Spirit, and this supply the Church will always have to the end of the World ; every Saint that is on the Earth is in Arms, upon Duty and Exercise, for the good of the Church ; every Saint is a Soldier under Christ Jesus the Captain of our Salvation, fighting under him against the Devil and the World, against Sin and Lust, against

gainst Principalities and Powers, against the Rulers of the darkness of this World, Eph. 6. 12. Every Saint is a petitioner, and a wrestler with God, by prayer and supplication, for the peace and happiness of the Church. Every Saint is a labourer and a worker together with God, that Gods glory may be advanced, and his holy name lifted up in the Earth, that his ways may be made known to all Nations, and his saving health to all people; that the work of God may go on and prosper in these Nations, which the Lord hath begun, and hath been carrying on these many years; that *Babylon* may become a desolation and the hissing and loathing of all Nations, and the *Zion* of God may become the joy and praise of the whole Earth; and this is the Faith and Hope, and Desires of all Gods people.

Fourthly, From the Enemies of God: Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob, and of Israel, what hath God wrought, Numb. 23. 23. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing: behold, the world is gone after him, John 12. 19. And now I say unto you, Refrain from these men, and let them alone; for if this counsel, or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God, Acts 5. 38, 39. We have here a Cloud of Witnesses, the Testimonies of good men, that the True Church shall stand for ever; and here are also the sayings of bad men, and it is agreed on all hands, That the Church of Christ cannot be destroyed, but it shall stand for ever. Can men pull out the Rocks that are in the Sea with their Teeth? Can men blow away the Mountains of the Earth with their Breath? Can men reach up to Heaven with their Hands? Can men dry up the great and wide Sea, where Ships go from Nation to Nation?

Nations? Can men draw a Curtain before the Sun, that it shall not shine on the Earth? Can men Seal up the Wind that it shall not blow where it listeth? Alas, this will be soon granted by all, that men, the greatest of men cannot do any of these things; surely then men cannot destroy the Church of God; for the Lord God is a Wall of Fire round about it. For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her, Zech. 2. 5. One of the seven Angels shewed St. John two things, which made him wonder with great admiration. And he carried me away in the Spirit into the Wilderness: And I saw a Woman sit upon a Scarlet coloured Beast, full of Names and Blasphemy, having seven Heads, and ten Horns. And the Woman was arrayed in Purple, and Scarlet colour, and decked with Gold, and precious Stones, and Pearls, having a Golden Cup in her Hand full of Abominations, and filthiness of her Fornication. And upon her Forehead was a Name written, (Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth.) And I saw the Woman drunken with the Blood of the Saints, and with the Blood of the Martyrs of Jesus: And when I saw her, I wondered with great admiration, Rev. 17. 3, to 6.

But where did John see this sight? In the Wilderness. And have not many Thousands of Gods faithful Servants seen the same sight in the Wilderness which John saw, since that time; and are still like to see until the Mystery of God be finished, and the Mystery of Iniquity be removed.

In the Second place; There came one of the seven Angels, which had the seven Vials full of the seven last Plagues, and talked with me, saying, Come hither, I will show thee the Bride, the Lambs Wife. And he carried me away in the Spirit to a great and high Mountain, and shewed me that great City, the Holy Jerusalem, descending out of Heaven from God, having the glory of
Gods

shall stand for ever.

God: And her light was like unto a Stone most precious, even like a Jasper Stone, clear as Crystal; and had a Wall great and high, and had twelve Gates, and at the Gates twelve Angels, and names written thereon, which are the Names of the twelve Tribes of the Children of Israel. On the East three Gates, on the North three Gates, on the South three Gates, on the West three Gates. And the Wall of the City had twelve Foundations, and in them the Names of the twelve Apostles of the Lamb. And he that talked with me had a Golden Reed to measure the City, and the Gates thereof, and the Walls thereof. And the City lyeth four-square, and the length is as large as the breadth: And he measured the City with the Reed, twelve Thousand Furlongs: The length, the breadth, and the height of it are equal. And he measured the Wall thereof, an hundred and forty and four Cubits, according to the measure of a man, that is, of the Angel. And the building of the Wall of it was of Jasper, and the City was pure Gold, like unto clear Glass. And the Foundations of the Wall of the City were garnished with all manner of precious Stones. The first Foundation was Jasper, the second Saphir, the third a Chalcedony, the fourth an Emerald, the fifth a Sardonyx, the sixth Sardinia, the seventh Chrysolite, the eighth Beryl, the ninth a Topaz, the tenth a Chrysoprasus, the eleventh a Jacinth, the twelfth an Amethyst. And the twelve Gates were twelve Pearls, every several Gate was of one Pearl, and the Street of the City was pure Gold, as it were transparent Glass. And I saw no Temple therein: for the Lord God Almighty, and the Lamb are the Temple of it, Rev. 21. 9, to 22.

As the first sight which St. John saw here was dreadful and terrible, that made him wonder with great admiration; to see a Woman drunk with Blood; the Blood of Saints and Martyrs of Jesus. And after this he saw another sight! the Bride, the Lambs Wife! that great City, the Holy Jerusalem! descending out of Heaven from God! having the glory

God! and the City lyeth four square. Now
 was a glorious and a delightful thing to behold.
 There is want of words, and want in words to ex-
 press the glory of it. There is a vast difference be-
 tween good and evil, light and darkness; the works
 of the Flesh, and the fruits of the Spirit; the table
 of the Lord, and the table of Devils; the Temple of
 the Holy Ghost, and the Synagogue of Satan; be-
 tween the Mystery of God, and the Mystery of Ini-
 quity; *Babylon*, and *Zion*; the True Church, and
 the Mother of Harlots. The True Church may be
 known by its Purity, by its Poverty, by its Suffer-
 ings, by its not Conforming to this World, by its
 Patience under sore and great Tryals, by its keeping
 the Commandments of God, and having the Testi-
 mony of Jesus Christ, and his Fathers Name writ-
 ten in their Foreheads; by the Victory it obtaineth
 over all Enemies. *And they overcame him by the Blood
 of the Lamb, and by the Word of their Testimony, and
 they loved not their lives unto the death, Rev. 12. 11.
 And upon this Rock I will build my Church: and the
 Gates of Hell shall not prevail against it, Mat. 16. 18.*
 Every Son and Daughter of this Church is a living
 Member, and a fruitful Member, and a holy Mem-
 ber, and an enlightned Member, a growing Mem-
 ber, a sympathizing Member, a praying Member,
 a useful Member, and a sanctified Member. But
 we are bound to give thanks to God alway for you, Bre-
 thren, beloved of the Lord; because God hath from the
 beginning chosen you to Salvation, through sanctification
 of the Spirit, and belief of the Truth, 2 Thel. 2. 13.
 There is one Body, and one Spirit, even as ye are called
 in one hope of your Calling. One Lord, one Faith, one
 Baptism, one God, and Father of all, who is above all,
 and through all, and in you all. But unto every one of
 us is given grace according to the measure of the gift of
 Christ, Eph. 4. 4, 5, 6, 7. Now he that hath an Ear
 to hear, let him hear.

